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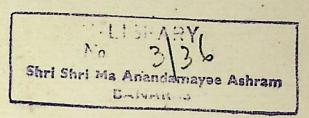
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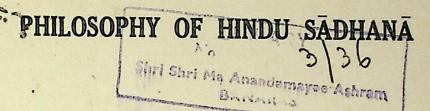


PHILOSOPHY

OF

HINDU SĀDHANĀ

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ESENTED

BY

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WITH A
FOREWORD

BY

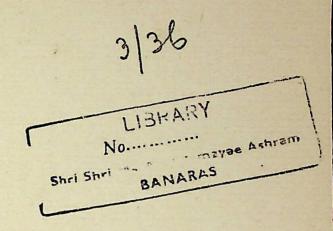
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То

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SRIJUKTA PRANGOPAL MUKHOPADHYAYA

at whose feet

I have learnt

all that is of any value in my life

and

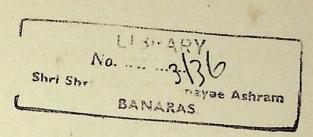
but for whose inspiring guidance this book could never have been written.

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FOREWORD

In 'Hindu Sâdhanâ' Dr. Nalini Kanta Brahma contributes a highly interesting and important work to the literature of Hindu Thought and Religion. His training as student of Philosophy, his extensive studies in religious literature, and above all, his deep faith in the value of the Classical types of devotion and discipline, have enabled him to produce a book which will be invaluable to all students of Religion. The writer insists rightly on those characteristics of Hindu Religion which bring out its kinship with the higher religious thought of the world and also make manifest the attitude of broad toleration characteristic of the Hindu Religion. The book offers an illustration of what may be called the organic unity of higher religions. Though the writer's interest is more on the practical side of Hinduism, there is a very clear discussion of the fundamental philosophical concepts underlying

FOREWORD

the Hindu Faith. I have no doubt that the book will be read widely by all those interested in Philosophy and Religion.

S. RADHAKRISHNAN.

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WALTAIR,
August 15, 1932.

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PREFACE

THE theoretical side of Indian Philosophy has been ably presented in the monumental works of Sir Sarbapalli Radhakrishnan Dr. Surendra Nath Das Gupta. I have attempted in the following pages a presentation of the practical side of Hindu Philosophy as manifested in the different religious systems of the Hindus. It has been my special endeavour to show the essential connection between theory and practice, and to point out the true significance of the course of discipline prescribed by the different religious systems for the attainment of spiritual realisation. The subject is so very wide that it has not been possible for me to deal in detail with everything that ought to fall within its scope, and I have been compelled to remain satisfied, in most cases, with merely a general treatment. I have confined myself to the discussion of the orthodox forms of Hindu Sâdhanâ, and have not included Buddhistic and Jaina Sâdhanâ in this work.

The First Part of this book is devoted to the discussion of the function and characteristics of Hindu Sâdhanâ in general. The Second Part deals with the particular forms of Hindu Sâdhanâ—Karma, Jñâna and Bhakti. We have included the Yoga form of Sâdhanâ under Karma, and have taken the system propounded by Patañjali as representative of the Yoga line of Sâdhanâ. Although there are other forms of

xii

Yoga, such as Hatha-yoga, Laya-yoga etc., still they seem to be of the nature of preparatory, disciplines, helping to make the vehicle,—the body and the vital processes, fit for the higher processes, and are not possibly meant to be independent methods of realisation. The Tântric method of Sâdhanâ has been included under the Bhakti line, because it emphasises the aspect of upâsanâ or worship.

I have avoided technical discussions as far as possible, and it is expected that the book will suit the general reader, excepting a few portions. Those who do not possess special knowledge of philosophy would, however, do well to omit Ch. II, the concluding pages of Ch. X, and a few pages of Ch. XI.

I have not used italics for the Sanskrit words placed within brackets, as the brackets themselves, I think, mark them out sufficiently. Italics have not been used also for words that have become very familiar through repeated usage.

In the Appendix, I have explained some of the terms and expressions used in the book, which could not be dealt with more elaborately in the places where they occur.

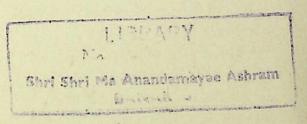
A great deal of difficulty has been felt in judging as to how much of the details of Sâdhanâ ought to be included and how much to be left out. Sometimes I have felt that I am introducing unnecessary details, sometimes, that I have become unjustifiably brief; I do not know whether I have succeeded in steering a middle course between the two.

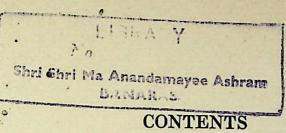
PREFACE

xiii

I have to express my gratefulness to Mahâ-mahopâdhyâya Pandit Jogendranath Tarkatirtha for explaining some of my difficulties. I am deeply indebted to my friends, Professor Gopinath Bhattâchârya and Professor Asokenath Vedântatirtha, for the ungrudging assistance they have rendered me in various ways in the preparation of this volume.

CALCUTTA,
'August 15, 1932.





PART I

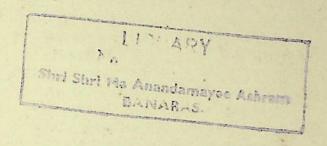
SĀDHANĀ IN GENERAL	
	PAGE
CHAPTER I	
The Relation of Philosophy to Religion	1—12
CHAPTER II	
Sādhanā: Its Place in Philosophy and	
	13—37
CHAPTER III	
Distinctive Features and the Different	
Stages of Hindu Sādhanā	38—60
CHAPTER IV	
Different Forms of Sādhanā	61—75
CHAPTER V	
A Historical Survey of the Different	
Forms of Sādhanā	
·	
PART II	
SPECIAL FORMS OF SADHANA	
CHAPTER VI	
Karma-Mārga or the Path of Action	91—116
CHAPTER VII	
Karma-Yoga	117-125
CHAPTER VIII	
The Yoga System of Patañjali	126—136
CHAPTER IX	
	137—169
CHAPTER X	-0, 400
	170_227
How to Attain Knowledge	17(1_227

xvi

CONTENTS

		PAGE
CHAPTER XI		
The Path of Devotion		228—250
CHAPTER XII		
The Nature of Devotion		251—259
CHAPTER XIII		
The Determinants of Devotion		260—273
CHAPTER XIV		
The Tantra Form of Sādhanā		274-292
CHAPTER XV		
The Different Stages of Sādhanā and	the	
Synthesis of Its Different Forms	in	
the Bhagavad Gītā		293—317
		200-01/

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. PART I.

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SĀDHANĀ IN GENERAL

CHAPTER I

THE RELATION OF PHILOSOPHY TO RELIGION

THE human understanding has an innate tendency to occupy itself with the attempt at a solution of the mystery of the universe as soon as it finds itself free from the task of meeting the immediate necessities of life. It is in this innate tendency of the human mind that we are to look for the origin of science and philosophy. The human mind wants to find an explanation of the multiplicity and variety of the universe, desires to find out whether the seeming multiplicity can be traced back to any original unity, and whether the apparent disorder and disconnectedness can be interpreted to be only seeming and unreal appearances of a perfect law and harmony behind. This search for a common ground, this march of reason for finding out the One which will explain all diversities, this innate hankering of the human reason for the One or the Ultimate Unity, and to be satisfied with nothing short of such a Unity, is perhaps all that ought to underlie the true spirit of philosophy. Science also seeks this unity, this explanation of the multiplicity by discovering a common ground, a unity-inmultiplicity, but only in a limited sphere. Every science wants to find out laws or uniformities or unities in its own department; the task of harmonising the unities arrived at by different sciences is reserved for philosophy. The aim of philosophy is to find out the unity of knowledge that is free from all discord and contradiction. The Absolute of philosophy must, ex hypothesi, be the highest synthesis to which nothing can form the antithesis, must be a unity that is ultimate, a unity in which there are no component elements that may call for a further explanation. be something or some stage where all why's are for ever stopped, where reason finds its fulfilment and feels that there is nothing further to reach or to attain. Unless such 2

PHILOSOPHY OF HINDU SADHANA

a unity is reached where there is the absence of all diversities calling for a further explanation, we cannot say that philosophy has attained its object. A pluralistic of a dualistic philosophy is itself its own refutation, because the 'why' still remains, because there is still the residual multiplicity or diversity that calls for an explanation.

When a person reaches the Absolute Unity, he feels that all his faculties have attained their richest fruition, that he has attained perfect knowledge and that nothing remains unknown to him (yasmin vijnāte sarvamidam vijnātam bhavati), that nothing remains for him to be done, and that no desire remains unrealised. This state is described in the Bhagavad-Gītā as follows:—

Yam labdhvā cāparam lābham manyate nādhikam tatah-"attaining which nothing in this universe seems to be better."3 When a man has an inner vision, a direct experience of the Absolute, he feels an unspeakable joy pervading his whole system, and a sense of fulness and expansion is marked in every dimension of his being. The touch with the Absolute makes him full and perfect. This intuitive experience is the real test or criterion that tattva-jñāna or real philosophical knowledge has been attained. Until this intuitive experience of the Absolute unity is attained, reasonings and argumentations must continue. The inward march of reason for attaining the complete unity can never stop until the goal is reached, until all 'why's' cease, and all diversities are explained away. This is the inherent nature of reason,-it moves forward until it reaches the highest synthesis, the absolutely homogeneous reality.

There is a considerable difference between the conception of philosophy as it is understood by Indian systems of philosophy on the one hand, and as it is taken to be by Western thinkers on the other. Although we notice important points of similarity between the philosophical

¹ Chāndogya Upaniṣad, Chap. VI.

Vyāsa's commentary on Pātañjala Sūtras II, 27.
 Bhagavad-Gītā VI, 22.

discussions of the Western thinkers and Indian systems of philosophy, still we cannot ignore the fundamental distinction between them. The import of the term 'philosophy' is very different in the one from what it is in the other. Philosophy, in the West, is the 'thinking consideration of things'; it is the rational explanation of the universe as a whole, or in the language of Herbert Spencer, it is 'completely unified knowledge'. Philosophy, in the West, is, therefore, something purely intellectual. only one amongst various other subjects of study and, as such, bears no special importance. It is on a par with other subjects of theoretical interest and it does not make any difference whether a man is engaged in working out mathematical problems or is absorbed in reflecting on the nature and destiny of existence. Ignorance of philosophical truths does not import any serious shortcoming in the life of the individual. The transcendent merit and independent character of philosophy are not recognised at all, and philosophy is hardly anything more than an intellectual pastime. As Professor Radhakrishnan rightly observes,4 "In many other countries of the world reflection on the nature of existence is a luxury of life. The serious moments are given to action, while the pursuit of philosophy comes up as a parenthesis. In the West even in the hey-day of its youth, as in the times of Plato and Aristotle, it leaned for support on some other study as politics or ethics......In India, philosophy stood on its own legs, and all other studies looked to it for inspiration and support."

In India philosophy occupies a unique position. It has not only permeated the entire cultural life of India, but has even filtrated to the lowest strata of its society. Its origin is not in 'the thinking consideration of things' but in the attempt at reaching the *summum bonum* of life. Philosophy is the be-all and end-all of life;—it relieves man of the threefold miseries of life, bestows on him

⁴ Indian Philosophy, Vol. I, pp. 22-23.

PHILOSOPHY OF HINDU SADHANA

the richest wealth of salvation and thus emancipates him from fearful bondage.5 The intellectual discussions embodied in Indian philosophy are intended not merely to satisfy the need of the intellect alone, but to serve the more ultimate and fundamental need of the life of the individual, viz., the need of salvation. In philosophy originates when the need for emancipation is felt, when not merely the leisured intellect or reason wants something to be occupied with, but when the entire man with all his faculties seeks something other than the objects of ordinary interest for the realisation of his true being. Hindu philosophy thus has its origin not merely in the love of wisdom or the desires to know (jijñāsā), but in the desire for emancipation (mumukṣā). This is also, in a way, the main difference between science and philosophy. Science satisfies the intellect only, while philosophy ought to satisfy the want of the entire man. The highest end of philosophy, in the West, however, is generally to acquire wisdom for its own sake and not for any practical purpose. But, in India the theoretical character of philosophy has been entirely subordinated to its practical aspect, and philosophy is of value not merely because it increases knowledge but only because it bestows salvation. because of this predominantly practical character of Indian philosophy that it has been able to retain always its close connection with religion. The religious impulse in all countries shows itself prior to the philosophical. With the gradual growth of philosophical ideas religion stands behind and gradually becomes divorced from philosophy. In India, however, religion and philosophy have always kept pace with each other, and, in some cases, for example, in the Sāmkara-Vedānta, philosophy and religion have even coincided. In most cases, philosophy forms the theoretical basis (in the shape of interpretation and justi-

Introduction to Sainkara's commentary on the Bṛhadāraṇyaka Upaniṣad.

⁵ Seyam brahmavidyopanişacchabdavācyā tatparānām sahetoli samsārasyātyantāvasānāt.

fication) of religious or spiritual experience and the latter supplies the practical confirmation of the theoretical doctrines of philosophy. Here, not only is salvation the ultimate object of every system of philosophy, but we find that in some cases religious experience or realisation is supposed to be the fruition of ratiocination (vicara). the Vedanta, for example, we find that intuition (darsana) is supposed to come after meditation (nididhyāsana), which, again, follows ratiocination (manana). First, ratiocination removes all doubts as to the impossibility of the experience and as to the possibility of the contradictory experience (asambhāvanā and viparītabhāvanā), and then meditation fixes up in consciousness the truth attained through ratiocination. It is this supreme concentration or meditation that is the immediate precursor to the revelation of the truth. This experience of the truth, this actualisation of the possibility established through reason, is what we may regard as the culmination of all philosophising in the religious experience. In systems other than intellectualistic, although the relation between philosophy and religion is sometimes reversed, that is, philosophy is supposed to justify and support the religious experience and, as such, to follow, and not precede, the religious experience, still the close connection between them has never been lost sight of. Theory and practice have always been sought to be interwoven and they were never divorced from each other so long as India maintained her glory.

India perceived from the very beginning that the true aim of philosophy could not but coincide with that of religion, viz. the attainment of eternal truth and the highest end of life. She accordingly directed reason to help the cause of religion, and philosophy was subordinated to religion. But it is to be noticed that although the supremacy of religion was acknowledged, still the free pursuit of philosophy had never been hampered thereby, as it had been in the Middle Ages in Europe when philosophy was made to subserve the purposes of definite religious dogmas and was thus debarred from all

PHILOSOPHY OF HINDU SĀDHANĀ

6

genuine creativeness. In India we find that widely different philosophical systems have taken their rise out of the teachings of the Vedas which all the orthodox systems regard as their supreme authority. are so comprehensive and record such widely varied experiences as to justify divergent systems of philosophy that draw their inspiration from them and appeal to them for support. We do not find narrow and definite dogmas and fully worked out systems of thought in the Vedas so that reason might feel constrained in interpreting and developing their teachings and suggestions. The Vedic texts could be shown to suit altogether different interpretations, and reason very often did not feel that it had to work under an authority which it could hardly justify. This peculiarity of the Vedic texts should never be lost sight of in trying to interpret Indian culture. Where the Sruti texts do not tally with the findings of philosophy, they have been given a meaning suitable to the purpose, and this is helped by the variety of interpretations which the Sanskrit idiom admits of. Even the Bhagavad-Gītā, a work of a much later age, contains teachings which have been utilised by diametrically opposed religious sects and their corresponding philosophical systems with advantage. Mr. Havell correctly observes that in India "religion is hardly a dogma but a working hypothesis of human conduct adopted to different stages of spiritual development and different conditions of life." If philosophy serves the cause of religion, it does so not because religion is something different from it, but because it finds that in serving religion, it is serving its own best interests. In Hegel's words, we may say, "philosophy only unfolds itself when it unfolds religion, and in unfolding itself it unfolds religion."6 It is to be noted that in some of the Indian systems although intuition has been regarded as superior to reason inasmuch as it is the ultimate source of the realisation of the highest truth, still they have taken upon

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⁶ Philosophy of Religion, Vol. I, p. 19.

themselves the task of proving that this intuition is not at variance with the demands of reason. This, in fact, they have regarded to be the special function of philosophy. They rightly recognise that the claims of reason are imperative in matters of philosophical enquiry, and that even the sublimest intuitions embodied in the Upanişads cannot be accepted in the sphere of philosophy until they find the approbation of reason. The approach to truth has been not through faith as opposed to reason, but through reason which culminates and is grounded in spiritual experience. If religion and philosophy have been here united in happy wedlock, it is because both, in their free pursuit of truth, have found their ways united in the goal.

The aim of the Nyava and the Vaisesika, of the Sāmkhya and the Yoga, of the Vedānta and the Mīmāmsā, of the Buddhist and the Jaina, is the same, viz. the attainment of the highest end and complete emancipation from all misery. . We cannot say whether the Vedanta or the Sāmkhya is a philosophy or a religion, nor should we feel compelled to answer whether even the Nyaya with its intricate subtleties of logical discussion is not also a religion. We read the description of Naiyāyika Sannyāin Gunaratna's commentary on Saddarsanasamuccaya, which shows that the Nyāya system had also a corresponding religious sect belonging to it. It may be safely asserted that in India philosophy and religion are but the theoretical and practical aspects of one and the same attempt at realising (and not merely knowing) the highest end of life.

It is sometimes argued that philosophy, being a critical study of things, ought to attach greater importance to reason than to faith, which is the basis of religion, and that India, in emphasising the supremacy of spiritual intuition over reason, has failed to develop the proper philosophical sense. This criticism can hardly

⁷ Te ca daṇḍadharāḥ prauḍhakaupīnaparidhānāḥ kambalikāḥ prāvṛtā jaṭādhāriṇo uttamām samyamāvasthām prāptāstu nagnā bhramanti.

Ch. II, p. 49.

PHILOSOPHY OF HINDU SĀDHANĀ

8 .

justified. India recognised fully the importance of rational justification of truths arrived at through in the rationalisation intuitive experience, and experience, sensuous and spiritual, originated Indian Philosophy. Reason and Intuition have both been regarded as the criteria of truth. Even the Vedanta, which is supposed to base itself exclusively on the authority of the Sruti, admits that the Sruti is not the only pramana or instrument of knowledge. Ratiocination is regarded as helpful to the attainment of knowledge and to the proper interpretation of the Sruti. The Vedanta accords a very high place to anubhava or direct experience, as it holds that the knowledge of Brahman (Brahmajñāna) has its culmination in anubhava or realisation. This is expressly stated by Samkara in his Bhāsya (I, i, 2). In the matter of Brahma-jijñāsā (desire for the knowledge of Brahman), Sruti alone is not the pramana or instrument of knowledge as it is in dharma-jijñāsā. Here Śruti as well as anubhava (direct realisation) is pramāna, inasmuch as the knowledge of Brahman culminates in realisation, and has, as its object, an accomplished fact.8 The authority of the Sruti is, again, not a foreign imposition having no relation to experience. The Sruti merely embodies the experience of the adepts, which the novice himself is expected to realise in due course when he attains considerable progress in spiritual discipline. The highest truths, the central topics of all philosophical systems as well as of call religious doctrines, are generally attained through intuition and subsequently elaborated and justified by reason. That the importance of reason has not been minimised seems to be proved by the fact that the necessity of an epistemological study was felt by almost all the philosophical systems of

Brahmajijñāsāyāntu sākṣādanubhavādīnām sambhavaḥ anubhavārthā ca brahmajijñāsā ityāha anubhavāvasānatvāt.

Bhāmatī on the above.

⁸ Na dharmajijñāsāyāmiva śrutyādaya eva pramāṇam brahmajijñāsāyām kintu śrutyādayo'nubhavādayaśca yathāsambhavamiha pramāṇam; anubhavāvasānatvāt bhūtavastuviṣayatvācca brahmajñānasya (Sāmkara-Bhāṣya, I-i-2).

India. A critical study of the pramānas or instruments of knowledge has found an important place in each of these systems. That epistemological discussions are markedly absent in the Upaniṣads, is a fact which is perfectly natural. It is only when the philosophical speculations are systematised into definite systems like the Nyāya and the Vaiśeṣika, the Sāmkhya and the Yoga, the Mīmāmsā and the Vedānta, the Buddhist and the Jaina, that we can expect epistemological enquiries. In other countries also we find that epistemology appeared very late in the history of philosophy and had no place in earlier philosophical speculations.

If we examine critically some of the best philosophical systems of the West, we may discover that in them also philosophy has interpreted and elaborated the experiences attained through sources other than reason. Even the great intellectual system of Hegel, for example, is based on the concept of unity-in-diversity or identity-in-difference which can hardly be justified by pure logic or reason.*

*It may be noted, however, that Hegel wants us to believe his identity-of-contradictories to be a logical category. Although narrow formal logic may not justify this transcendental notion, still the higher logic of Reason, Logic as Dialectic, regards this not only as a permissible category but as the only category that is true to experience. The correct analysis of experience shows the categories of ordinary Logic to be but barren abstractions which are hopelessly inadequate to represent the richness of concrete experience. Nowhere in experience do we find Abstract Being or Pure unity that is free from all multiplicity;—it is always a one-in-many or a many-in-one that characterises the real. In growth or development this unity-in-multiplicity is very much evident and we are forced to admit that the Real is both one and many and that its essential characteristic cannot be described either by a bare unity or by a mere plurality. If ordinary logic cannot comprehend and justify the combination of these opposed notions involved in the fact of experience, the only course left open to us is to transcend such logic and search for the higher logic of Reason that can regard the synthesis of opposites to be its central category.

It is interesting to imagine how Samkarācārva would criticise Hegel on this point. According to Samkara, it is against all logic to attribute contradictory notions to one and the same substance. Either the Absolute is one or not-one; it is either different or non-different from the many. It cannot be both one and not-one, both different and non-different from the many. Reason is one and logic also ought to be one. The so-called logic of Reason cannot be

PHILOSOPHY OF HINDU SĀDHANĀ

10

The Law of Contradiction denying the identity of opposites admits of no exception and stoops to no authority in the sphere of logic or reason. The Hegelian logic with its central category of "synthesis of opposites" or identity-of-contradictories reveals to us a field of experience transcending the ordinary sphere of discursive intellect. It is quite possible that the genius of Hegel had gained the vision in some bright moment when ordinary 'thought was not.' But the elaboration and justification of that truth have taken the form of a philosophy which recognises no other authority than that of reason. Philosophy or reason merely justifies a truth by finding out its criterion but does not itself reveal the truth. Bradley

opposed to or at variance with the logic of the Understanding. If reason can justify even contradictions, then all necessity for logic disappears, and everybody ought to be allowed to say whatever he likes. If the 'many' be found to rise out of the one, if they are contained in the one as the effect is in the cause, that shows that the supposed one is not really 'one' but is already potentially 'many' containing in embryo the germs for the development of the differences constituting the 'many'. The so-called 'one-in-many' is really a 'many'. What appears to be 'one' to the ordinary man is found to be really 'many' by the scientist: what appears to be 'one-in-many' to Hegel may really be something that is only a preparation towards the One. The one can never be nor generate the many. It is not to be supposed, however, that Sankara's One excludes the many and thus is limited by the same. The 'many' are not real and have no essential Being. They, being not real, cannot form the 'other' to the One and hence cannot limit the One. It is true that the many are experienced. But the mere experience of a thing does not vouchsafe its reality. When there is the illusory experience of the snake, the experience cannot make the snake real. So merely from the fact of the experience of the many, we should not be led to suppose that the One generates the many, and be persuaded to accept the illogical position of supposing that contradictions are justifiable. The object of the illusory perception, viz., the snake, appears to be real, though, in truth, it is not real. The rope is merely the substratum with the support of which the illusory snake appears. The rope does neither become the snake nor contain the snake within it as an integral element. The only difficulty for which Hegel is led to conceive of the One as one-in-many is the appearance of the many. Sankara tells us that the appearance of the 'many' can be explained as an illusory percept which does not in any way touch the unity of the One.

It is sometimes supposed that Samkara's illusory object is also both real and unreal and hence is also open to the charge which is brought against Hegel. The illusory snake, it is urged, is real inasmuch as it appears; it is unreal inasmuch as it is

PHILOSOPHY AND RELIGION

11

rightly thinks that thought merely points to but cannot give us an immediate contact with reality.

It is to be admitted that philosophy rationalises truths gained in the form of experience belonging either to the sense-plane or to the higher domain of spiritual vision.9 The task of philosophy, in the widest sense, is undoubtedly the rationalisation of experience. The Hindu term 'darśana' suggests this close connection between philosophy and experience. It indicates, as Prof. Radhakrishnan rightly remarks, "a thought system acquired by intuitive experience and sustained by logical thought."10 We must have experience to start with and to build upon. Without the foundation of experience, philosophy cannot perform any fruitful task. The truth that is acquired in the first instance by perception, sensuous or spiritual, when elaborated and conceptualised by means of logical categories, becomes fit for acceptance and use by all people. The intuition which belongs to the individual experiencer alone, when elaborated and justified by thought-concepts, is brought down to the level of the intellect (in the case of spiritual intuition) or elevated to the same (in the case of sense-intuition) as the case may be, and thus extended to the use of all human beings. In this sense, thinking

contradicted by the later experience of the rope. But we may point out that this objection cannot stand. According to Samkara, the mere apprarance of a thing does not constitute its reality. What appears may or may not be real (sat). The altogether non-existent (asat) cannot appear. The sky-flower, the square circle, the son of a barren woman, are examples of the non-existent (asat). The illusory snake, Samkarācārya tells us, is neither real (sat) nor altogether non-existent (asat). It is a false appearance (mithyā) which being contradicted by the later experience of the snake is not real (sat); but by virtue of its appearing in consciousness is also not non-existent (asat). Samkara's category of anirvacanīya lies intermediate between sat and asat, which being merely contraries and not contradictories, can very well allow the middle concept.

Mysticism and Logic (B. Russel), p. 13.

10 Indian Philosophy, Vol. I, p. 43.

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PHILOSOPHY OF HINDU SĀDHANĀ

12

is the resolution of private, individual experience in terms of universal logical concepts, the de-individuation of the private intuitions into over-individual, common thoughtmoulds whereby they become accessible to all minds and become the public property that we call by the name of science. As Whitehead puts it, "What is known in secret, must be enjoyed in common, and must be verified in common."11 The purely speculative philosophy which hopes to gain truths with the help of reason alone and which does not build upon the sure basis of infallible and unerring deliverences of intuitive experience will fail to yield truths. A merely formal truth which consists in the consistency of ideas only, is after all only a possibility and not an actuality. While the actual is also possible and the real is also rational, the converse statement can hardly be justified. The authority that Hindu philosophy works under is only the mass of experience gained by the Indian Rsis, the perfect seers of truth, which has been embodied in the Sruti. Reason attempts to understand the truths embodied in the Sruti, to find out whether the truths can be interpreted philosophically,12 but does not itself yield the truths themselves which are gained by intuition.

Bhāmatī I, i, 2.

Religion in the Making, p. 123.
 Sabdāvirodhinyā tadupajīvinyā ca yuktyā vivecanain mana-

CHAPTER II

SĀDHANĀ: ITS PLACE IN PHILOSOPHY AND RELIGION

The essence of religion lies in the immediate experience of the divine. This experience presupposes as its essential condition various forms of discipline which, though very far removed and altogether different from the experience itself forming the kernel of religion, still represent its indispensable outer husk. They are the instruments or means which are helpful in leading up to the experience and, as such, in determining their value, we have to guard against the opposite errors of either identifying them with the experience itself on the one leand, or on the other, of rejecting them as altogether worthless for purposes of religion.

The term 'Sādhanā' is a current Bengali expression for the forms of discipline referred to above. The Sanskrit form which is more commonly used in this sense, is 'Sādhana.' Its literal meaning is "that by which something is performed" or more precisely "means to an end." In the sphere of religion, it is always used to indicate the essential preliminary discipline that leads to the attainment of the spiritual experience which is regarded as the summum bonum (the highest good or Siddhi, i.e., completion and perfection) of existence, and thus, though used in a technical sense,1 it retains still largely its literal meaning. Sādhanā includes all the religious practices and ceremonies that are helpful to the realisation of spiritual experience, and therefore may be regarded as the practical side of religion which is its most important aspect, as distinguished from the discussion of the theories of the relation of God to man and the universe and other such

¹ Sādhanā is that by which 'Siddhi' or perfection is attained i.e., the instrument of perfection.

PHILOSOPHY OF HINDU SADHANA

14

topics constituting its theoretical aspect which belongs more or less to the province of philosophy. As has been said, all true philosophy culminates in the religious experience2 (anubhavāvasānatvāt). Philosophy grows out of an experience which is more or less intuitive, and a philosophical system is an elaboration of the experience through reason. Reason can justify the experience, can at best show the experience to be consistent, but cannot vield the experience itself which transcends reason. Here we find the need for sādhanā. It is sādhanā which makes the realisation or the experience possible. Kant clearly perceives the inadequacy of reason for such a task. the Critique of Practical Reason he uses the expression that "this thought could not be realised." The realisation of a thought is what sādhanā yields us. Sādhanā is perhaps something that is very much like the working of what Kant calls the practical reason which makes realisation possible of what is merely apprehended by the theoretical reason as a regulative ideal or an Idea of Reason merely.

The inherent division between thought and being, idea and existence, which Kant notices, was long before perceived by the Hindu Seers, and was sought to be healed up by Sādhanā. All the theories on the nature of truth but the Vedantic one fail to recognise that the slightest interval between idea and reality is an impedient to the attainment of truth. The realistic theory which maintains truth to be the correspondence between the idea and the fact is hopelessly inadequate to show us the way to the 'fact' as distinct from the 'idea'. We can compare one idea with another which is regarded, for the time being, as 'fact', but we can never discover extra-mental facts with which to compare our ideas and find out their correctness. The idealistic theory of coherence also falls short of supplying the adequate criterion of truth. The coherent and the consistent are only 'possible' which may or may not be

² Bhāmatī—I, i, 2.

³ Watson-Selections, p. 277.

15

'actual'. Truth is not merely the coherent but is the experience that coheres with other experiences, not merely the abādhita (non-contradictory) but the pratīti or realisation that is not contradicted. The actual is 'possible', but is not merely the possible. There is a gap between possibility and actuality, and unless the 'possible' which alone idealistic philosophy can claim to prove is also shown to be 'actual,' truth is not attained, and Kant's criticism remains unanswered. As Radhakrishnan puts it, "Admitting that the conceptual plan of reality revealed to thought is true, still, it is sometimes urged, thought is not identical with reality. By compressing all concepts into one we do not get beyond concepts."

The Mīmānisā philosophy criticises both the Realistic theory of correspondence and the Idealistic theory of coherence and maintains that the truth or validity of a cognition cannot be determined by reference to anything other than the cognition itself. It accepts the self-validity of cognitions (svatahprāmānya) as opposed to the theory which maintains that the validity of a cognition is to be established by something other than itself (paratah prāmānya). Whether it is held that the validity of the cognition is established by reference to the fact of its coherence with other cognitions or by reference to its workability, inasmuch as its validity is sought to be determined by something other than the cognition itself in every case, it comes under the theory of paratal prāmānya. The Mīmānisakas think that every cognition is to be taken as valid so long as it is not contradicted (badhita), i.e., proved to be false by something else. It cannot be held against this self-validity of cognitions, the Mīmānisakas argue, that non-contradiction (bādhakābhāva) is the criterion which determines the validity of the cognition.

⁴ cf. "The whole of thought even when it has attained the utmost completeness of which it is capable, is only an abstraction from the fuller whole of reality."

Studies in Hegelian Dialectic: p. 112.
 Bhāmatī on Adhyāsa Bhāsya.

⁶ Indian Philosophy, Vol. I, p. 40.

16

PHILOSOPHY OF HINDU SĀDHANĀ

this non-contradiction is regarded as only temporary and belonging to the moment when the cognition arises, then this is not an adequate criterion of validity, because every cognition stands uncontradicted at the moment it arises. It may be contradicted at a subsequent moment when another cognition arises but not at the moment of its existence. Even an illusion stands uncontradicted so long as it lasts and is contradicted and corrected only by a subsequent experience. On the other hand, if the non-contradiction means non-contradiction for all times, then this test cannot be applied by and come within the scope of the experience of human beings who, not being omniscient, cannot have knowledge of all times.

If, however, it be maintained that it is harmony or consistency with other cognitions that determines the validity of a cognition, the Mīmāmsakas ask: What is meant by this consistency? Is it consistency with (1) another cognition of the same object or (2) with cognition of other objects or (3) with the knowledge of its workability? If the first alternative is accepted, the subsequent cognition, being not materially different from the antecedent cognition, cannot be accepted as the criterion of the latter. Moreover, this process of establishing the validity of one cognition by other cognitions cannot go on ad infinitum. Either it must stop where a cognition has to be accepted as self-evident and valid by itself or there is infinite regress. Kumārila points out that if cognition in one case can be regarded as valid by itself, what objection can there be to the self-validity of another, viz., the first one? As regards the second alternative, it is never

Nāpi bādhakābhāvaparicchedāt prāmānyaniścayaḥ Sa hi tātkāliko vā syāt kālāntarabhāvī vā Tātkāliko na paryāptaḥ prāmānyapariniścaye, Sarvathā tadabhāvastu nāsarvajñasya gocaraḥ.

Nyāyamañjarī, p. 162.

8 Samgatyā yadi ceṣyeta pūrvapūrvapramāṇatā,
Pramāṇāntaramicchanto na vyavasthām labhemahi.
Kasyacittu yadīṣyeta svata eva pramāṇatā,
Prathamasya tathābhāve pradveṣaḥ kimnibandhanaḥ.
Slokavārtika II, 75 & 76.

seen that the knowledge of one thing harmonises with or makes consistent the knowledge of another. What consistency, for example, can there be between the knowledge of a pillar and the knowledge of a jar?9 The knowledge, 'it is a jar', does neither validate nor invalidate the previous correct or incorrect perception of a pillar. The third alternative also cannot be maintained. A cognition may be workable and may produce fruitful results although there may not be any reality corresponding to the cognition. In dreams, for example, a person may have his thirst satisfied to some extent by dreaming that he is drinking water, although water is not present as a real entity. Again, whether a cognition is workable and fruitful can be determined only after a person has set himself to action assuming the validity of the cognition. But if the validity is assumed in order to determine its fruitfulness and workability (arthakriyākāritā), then the validity is the means of testing its workability; and if workability, again, is regarded as the criterion of its validity, there is argument in a circle. If, however, a person sets himself to action without determining the validity of the cognition, then the whole process of testing becomes useless. The validity of a cognition is to be tested in order that one may not be disappointed in the course of the action, but if the action is performed before the determination of its validity, then the usefulness of testing no longer remains.10 The validity must, therefore, be regarded as inherent in all the sources of knowledge, for, "a power, by itself non-existent, cannot be brought into existence by another."11 It does not mean, however, that no cognition is invalid. A cognition becomes invalidated only when another cognition arises which is in discrepancy with the

⁹ Athānyavişayajñanamapyasya samvāda ucyate tadayuktam, adarśanāt; na hi stambhajñānam kumbhajñānasya samvādaḥ.

Nyāyamañjarī, p. 163. 10 Aniścitaprāmānyādeva jñānāt pravṛttisiddhau kini paścāt tanniścayena prayojanam.

Nyāyamañjarī, p. 162. ¹¹ Na hi svato'satī śaktiḥ kartumanyena śakyate. Ślokavārtika: II, 47.

PHILOSOPHY OF HINDU SADHANA

18

former, or when defects in the instruments of knowledge (kāraṇadoṣa) are discovered.12 The theory of self-validity holds merely that as soon as a cognition is had, the presumption is that it is valid, and unless its invalidity can be proved, it is to be accepted as such. The doubt that it may not be valid arises only when it is in conflict with another cognition. Where the knowledge of such defects does not arise, its invalidity is not to be assumed through doubt. If a cognition is doubted intrinsically without any reason, there would be no end to this doubting and absolute scepticism would result. The theories of paratah prāmānya, on the other hand, maintain, either as the Buddhists think, that the presumption is that every cognition is by itself invalid, and unless its validity can be proved by others it is to be regarded as invalid; or as the Nyāya thinks, that a cognition is neither valid nor invalid by itself, both its validity and invalidity being determined by reference to something else. The Naiyāyika argues that if a cognition is known to be valid as soon as it is generated, then we ought never to be disappointed when we are prompted to action through belief in its validity.13 But the fact is that we are sometimes disappointed. Hence it is to be inferred that the validity of the cognition is not ascertained at the moment of its emergence. If it be argued that no action can follow in that case, it is replied that an action can follow even from a state of doubt.14 It may be objected that there is no feeling or experience of doubt even when there is an illusory cognition. When the shell is perceived to be silver, the percipient does not doubt whether it is silver or not, but takes it to be silver so long as the illusion lasts. Jayanta replies to this objection by saying that although

¹² Sāstradīpikā, p. 60; Ślokavārtika II, 86; and Śābara-Bhāsya I, i, 5.

¹³ Yadi tu prasavasamaya eva jiiānasya prāmānyam niścinuyāma tarhi tatalı pravartamānā na kvacidapi vipralabhyemahi. vipralabhyāmahe tu.

Nyāyamañjarī, p. 169.

Sainśayādeva vyavaharāma iti: Ibid., p. 169.

the state of doubt is not experienced, still as the process cannot be characterised as one of definite validity or of definite invalidity, it cannot but be designated as doubt (samsaya). If it be regarded as valid, disappointment cannot result from it; if, on the other hand, it be regarded as invalid at the very outset, then no action can be prompted by it.15 That the doubt is not felt is due to the long established habit of thinking that the object corresponding to the cognition is present along with the cognition itself. The Naiyāyikas hold that the cognition cannot be supposed to supply its own validity as soon as it occurs, although there might be objection to regarding the stage as definitely a stage of doubt. It is the disappointment or success resulting from actions pursued in accordance with a cognition that determines its validity or invalidity. The objection that the dream-cognitions also have workability cannot stand, inasmuch as the workability of cognitions that are experienced in the state of waking alone is under discussion, and because the dreamexperiences are essentially different from experiences in the waking state, and also because in the state of waking nobody has ever seen the workability of the cognition of water where no water is really present. It is the capacity to lead to successful action (pravrttisamarthya) that determines the agreement or correspondence of ideas with objects. The correspondence is known through workability; so ultimately, the Naiyāyika accepts the pragmatic test of truth.

It is difficult to see how the Naiyāyika can find an escape from the Mīmāmsā arguments for self-validity. After all, the cognition arising from the successful acts that emerge from the idea has to be accepted as valid. We have to assume the self-evident character of some cognition or other. Moreover, the very fact that action proceeded from the cognition shows that the cognition had been

¹⁵ Ubhābhyāmapi rūpābhyāmatha tasyānupagrahāt, So'yam samsaya eva syāditi kim naḥ prakupyasi. Ibid., p. 169.

PHILOSOPHY OF HINDU SĀDHANĀ

20

accepted as valid prior to its test of workability. So the charge of petitio principii against the pragmatic criterion seems to be well-founded. We are led to believe in the self-validity of cognitions and recognise the inadequacy of all external criteria of truth. Some of the Naiyāyikas, however, admit the self-evident character of some cognitions. Udayana, for example, maintains that the consciousness of consciousness (anuvyavasāya) is self-evident.

Kant analyses the problem critically and declares that an idea can never lead us to its existence a-priori. asks, "Whether the proposition, that this or that thing exists is an analytic or a synthetic proposition" and argues that "if it be analytic, nothing is added unto the thought of a thing by predicating existence of it." On the other hand, if it be a synthetic proposition the predicate of existence cannot here be added unto a thought or an idea without further knowledge on the point. This criticism not only is directed against Descartes and Leibnitz, but it anticipates and directs its force against the Hegelian Identity of Thought and Being. Kant points out that it is the Ontological argument seeking to justify the passage from Thought to Being that is really the basis of the Physico-Theological and the Cosmological arguments. In fact, all theories of truth ultimately have to fall back upon this problem, and the answer that they can give to this difficulty really determines their value.

Kant frankly admits that the intellect cannot bridge over the gulf between idea and reality and hence cannot aspire after absolute and ultimate truth. The Supreme Being and other noumena are all Ideas of Reason, the truth of which cannot be tested and demonstrated (Cf. Sāmkhya). As the Mīmāmsā refutes the Nyāya arguments for the existence of God, of also does Kant refute the Cosmological and Teleological arguments. But according to

 ¹⁶ Transcendental Dialectic, p. 207. Watson's Selections.
 17 Īśvarecchā yadīşyeta saiva syāllokakāraņam, Īśvarecchāvaśitve hi nisphalā karmakalpanā.
 Sanibandhākṣepaparihāra, verse 72.

21

Hegel, the gap between Spirit and Matter, Thought and Existence, Reason and Reality is not absolute. "All that is rational is real and all that is real is rational." There is no gap between Reason and Reality; they are one and the same. There is no distinction at bottom between Logic and Metaphysics. Reason alone can reveal the real, and non-contradiction is the criterion of truth. subject and the object are bifurcations of the Absolute, and the Absolute, as subject, recognises itself in the object and thereby makes the fact of knowledge possible. Dr. Mctaggart, however, points out that although Hegel has maintained that all that is real is rational, yet he does not mean that all that is real is merely reason.18 But it is difficult to understand what Dr. Mctaggart really has in his mind. If the Absolute is of the nature of Reason, and if everything that is the expression of this Absolute Reason is real, how can Hegel do without maintaining that the rational is real? If the Real is something more than Reason, as Dr. Mctaggart seems to maintain, then there must be something besides Reason for the apprehension of Reality. It may be noted here that Sainkara does not agree with Hegel in maintaining the identity of the Real and the Rational. He perceives that the slightest interval or gap between the subject and the object is detrimental to the cause of truth. That there is something given which comes to us with a touch of foreignness cannot be ignored. To say that Reason is identical with Reality is a dogmatic assertion so long as the Absolute Reason is not perceived to be identical with the individual reason. That there is something external to and beyond the scope of individual reason, coming to the latter as given, is undeniable, and it is this distinction between the presented and the given, on the one hand, forming the object, and the subject, as the witness of the object on the other, that is the basis of the bifurcation of subject and object essen-

18 "All that is real may be rational, but it will nevertheless remain true that all that is real cannot be merely reasoning."

Studies in Hegelian Dialectic, p. 112.

PHILOSOPHY OF HINDU SADHANA

22

tial to all cognition. So long as the given, the 'jada' of the Vedanta, the object, the 'drsya,' cannot be reduced wholly to (or incorporated in) the 'drastr' or the ātman, the eternal subject or, truly speaking, the self-luminous luminosity or cit, Idealism cannot be maintained as a living faith. To say that the object appears, though only as a presentation to the cognising subject, and yet to hold that there is identity of thought and being, to deny the gap between idea and existence, is to overlook the real significance of the genuine Ontological argument, and Hegel's position is fully open to the criticism of Kant. Mere thought or reason always moves within its own sphere, and so long as there is the division of subject and object, the necessary bifurcation of intellect, it cannot bridge over the gulf between idea and existence. Anubhava or experience (not sense-experience, according to Sāmkara-Vedānta, but subtle anubhava of the very fine intuitive reason) can alone transform the possible into the actual, the ideal into the real. Bradley also recognises the inadequacy of the mere intellect to reach truth. The 'that' exceeds the 'what', and the 'what' always points to something beyond itself.19 For the apprehension of truth 'another element in addition to thought' seems to be required and this is suggested by the term 'darsana.'

The Hindus recognise that to assert the reality of an idea merely by referring to its value and contents and appealing to argumentations involves the fallacious procedure of begging the question. The idea exists because of the real, not that the real exists because of the idea. But the Vedāntic argment for the existence of Brahman is not open to any such charge. Brahman or the Absolute is not merely an idea that is supplied by reason and, as such, is not like Hegel's Absolute Idea. It is reality or vastu²⁰ which is anubhavagamya (realised in experience).

 ¹⁹ Appearance and Reality, p. 163.
 ²⁰ Sadeva sadityastitāmātram vastu nirvišeṣam sarvagatam.
 Samkara's commentary on the Chāndogya Upaniṣad: Ch. VI, part 2, para. 1.

As it is very subtle in its nature and is of the nature of cit, it can only be apprehended in the deepest recess of one's consciousness.21 It is 'svayamprakāśa' and 'svasamvedya'-self-luminous and not revealed or proved by anything else. Here the Ontological Argument takes a different turn. It is not manana or reason that reveals its existence: that is hopelessly inadequate for the purpose.22 It is nididhyāsana or dhyāna (meditation) that gradually enlivens the idea and introduces force and freshness into the same and elevates it to the rank of a vastu, thus bridging over the gulf between the ideal and the real, between the subject and the object. The idea attains reality not as separate from the subject having the idea, neither as distinct from the object of which it is the idea, but it is transformed into the real through the resolving of the subject and the object into the oneness of an allinclusive experience. To the Ontological Argument that regards God as an idea. He always remains an idea, and the transition from idea to existence cannot be justified. But the real Ontological Argument regards the Absolute to be the experience which is the prius of subject and object, of thought and reality, the source and fountain-head of all dualistic thought-relation. The Absolute, being not merely an idea as distinct from the subject but an experience in which the subject is resolved, asserts its truth or reality by its very presence and is free from all criticism from the level of the discursive intellect. The Ontological Argument is open to criticism so long as the distinction between the ideal and the real is retained by the ever-dividing intellect, and at that stage the transition from thought to existence is certainly a fallaciously bold step, but in the

²¹ Brhacca taddivyamacintyarūpani Sūkṣmācca tat sūkṣmatarani vibhāti. Dūrāt sudūre tadihāntike ca Paśyatsvihaiva nihitani guhāyām: Mundaka Upaniṣad: III, 7.

²² Yanmanasā, na manute. Kenopanişad I, 5.
And again, Naiva vācā na manasā—etc.
Kaļhopanişad II, vi, 12.

24 PHILOSOPHY OF HINDU SĀDHANĀ

case of an experience where the distinction between the subject and the object is transcended, the Ontological Argument appears not only to be true but is almost a truism.

Unless the idea cease to appear as an idea related to a subject and also as the image of some object which is taken to be real, it cannot be accepted as true. In senseexperience, for example, the idea that is received can never be taken to be real in the highest sense of the term. It is real only in the sense that it appears. But all appearances are not real. Illusions and hallucinations are familiar experiences. The sense-impression comes something forced upon us and with the marked characteristics of givenness and foreignness. Although the sensation is something mental, its outside-reference is equally prominent. An idea seems nearer to us and belongs more intimately to ourselves as the subject. The externality is reduced to a certain extent in this relation of subject to its ideas than in that of the subject to the sense-impression received from the outside. The sensation seems only externally related to the subject receiving it, and that also. not permanently but only occasionally. The thoughtidea, on the other hand, seems to belong to the subject more intimately and also more permanently. Here the not-self is not something altogether foreign to the self, but is an intimate possession of the self, over which it has control and which is more or less permanently connected It is thus one step in advance of the former position. But although the not-self is drawn a little nearer to the self in this relation, and the not-self relaxes a little of its element of foreignness, still here also the division between the subject and the idea, the thinker and the thought, raises the problem of the criterion of truth. The idea is still an unresolved element in the subject and makes its appearance before the subject, although as an integral element of the same. The svagatabheda (internal division) between the subject and its ideas, the division between the subject and the object, persists as the residuum and thus becomes an obstacle to the way of

perfect knowledge which is identical with truth. The ideal of knowledge implies a position where the ideal and the real coincide, where thought and reality coalesce together, where all gap between idea and existence is completely bridged over. This can only happen where the experience is not a bifurcated dual relation between the subject and the object, the latter appearing neither as a sense-impression different from the subject nor even as a thought-idea belonging to the subject.

The Vedanta speaks to us of an experience where the not-self is wholly resolved into the self, where the 'given' completely disappears. The self or Atman or Brahman of the Vedanta is not to be taken as the subject, but is something which transcends the distinction between the subject and the object, and is beyond all relational consciousness. The internal division between the subject and its ideas forming the object also disappears, and the experience is one of a higher type of immediacy transcending relational thought. The question of the criterion of truth cannot arise here at all, simply because there is no idea of which we have to determine the truth or falsity. Truth or falsity is ordinarily determined by referring to the relation of agreement or disagreement between the subject's idea and some 'other' taken as the fact. But here the distinction between the subject and its idea is transcended and, as such, all interval between the subject and the idea which alone can raise the question of truth and error is bridged over. The idea is resolved into the subject and the subject remains not as a barren abstraction apart from the object (as is sometimes supposed), but the relational consciousness of the bifurcating, discursive intellect is elevated to the higher immediacy of intuitional apprehension. Where the self, as subject, knows the notself appearing as the object, it is an instance of the one receiving or knowing an 'other'. This 'otherness' gradually thins away as the object approaches nearer and nearer the subject, appearing, first, as the external object, then, as ideas related to the subject, and next, as ideas forming

26 PHILOSOPHY OF HINDU SĀDHANĀ

part of the subject itself. But it is only when the idea is completely merged in the subject or rather, when the subject as the knower and the object as known resolve themselves into the non-relational consciousness, that the 'otherness' becomes completely extinct.23 At any stage short of this, knowledge implies the grasping or acquiring by the subject of something that is (at least partially) other than itself, and, as such, implies a process, a movement depending upon some conditions. The unconditionality of knowledge alone can supply its own criterion or, more strictly, it is above the requirements of a criterion, inasmuch as it involves the complete annihilation of this 'otherness' of the object and thus also of the very distinction between the subject and the object. Knowledge must, at the last step, be unconditional,—depending upon no condition and no process-must be eternal and absolute, and must depend on nothing else as its further criterion. To ask always and for ever for a criterion of knowledge and truth and not to reach the goal is to declare the impossibility of knowledge and the bankruptcy of the human reason. The Objective Idealism of Hegel seems to commit a fallacy when it argues that as the object depends on the subject so also does the subject depend on the object. it is the light of the subject that illumines the object and reveals the object, then it is an argument in a circle to hold that the subject, again, has to depend for its manifestation on the object. The light that belongs to the subject and which illumines the object should be supposed to be either the subject's own light or borrowed from something else, but in no case can it be supposed to be coming from the object, if the main contention of Idealism, viz., that the object cannot exist unrelated to the subject, be once accepted as true. We have to explain the revela-

²³ Cf. and contrast Caird. "If knowledge is the relation of an object to a conscious subject, it is the more complete the more intimate the relation, and it becomes perfect when the duality becomes transparent, when subject and object are identified. . . . when consciousness passess into self-consciousness."

Critical Philosophy of Kant, p. 46.

tion and consequently the existence of the object by the subject, of the subject again by something which is manifested through the subject, that is, by the pure consciousness (prakāśa) which is self-revealed. If, however, we turn round and hold that the subject is not manifested by something self-revealing but by the object, we can hardly escape a petitio principii. If it is seen that the subject depends on the object, that would prove that neither the subject nor the object is the revealer, but both of them depend on something else for their revelation. Hegel really means that the Absolute is the source of all light,the correlativity of the subject and the object implying and pointing to the transcendent Idea. But if the Absolute, again, is regarded as the subject and is supposed to depend for its manifestation on the universe through which it reveals itself, then the petitio principii can hardly avoided. Samkara clearly explains the difference between this jñāna, where the ātman alone shines unhampered and unresisted by any not-self, and all other forms of knowledge which have the not-self as their object, in the following words24:-

"Therefore, jñāna alone is all that the self acquires. The acquisition of the self is not like the acquisition of the not-self, an attainment of something new, getting of something which was not, because here there is no distinction between the gainer and the gained. Where the self acquires the not-self, there the self is the gainer, the not-self is the gained, and that is gained through some process effected by some agent, and that, being the acquisition of something not already possessed, is temporary."

The knowledge which is knowledge of an object depends upon the latter and also upon some factors conditioning the process. The validity of this knowledge depends upon the reality of the object and the veracity of the process, and such testing of truth through an 'other' leads to infinite regress. Moreover, such conditional

²⁴ Commentary on the Brhardranyaka Upanisad: I, iv, 7.

PHILOSOPHY OF HINDU SĀDHANĀ 28

knowledge can never be eternal as it depends upon nonpermanent conditions and, as such, can never be ultimate.

The Sruti declares that the self (ātman) is self-luminosity (svayamjyotih) and explains the term by stating that the self is its own light.25 It does not mean that luminosity as an attribute belongs to the self because the self has no attributes. The self does not possess light but is light itself. The Sruti really means to state that the self is very different from all other objects which require for their revelation contact with the light caused by something other than themselves. The self requires no 'other' for its revelation but is its own light, and this is emphasised by the term 'eva' in 'ātmaivāsya jyotih'.26 Citsukhācārya argues that the self-revealing character (svayamprakāśatva) of the self cannot be refuted, first because of this express statement by the Sruti of the ātman as self-light; secondly, because the ātman is of the nature of consciousness (cit), and lastly, because the self is never the object (karma).27 The self is consciousness, and not tht subject of consciousness. In the passage of the Sruti where we find 'the sight of the seer is not lost', 'the sight of the seer' means 'the sight that is of the nature of the seer' or 'the seer that is indicated by the sight,' and not 'the sight that is related to the seer' (sambandha), because that might have implied a difference of relata or substrata (adhikarana) instead of an identical substratum.28

"Svaymprakāśa' is defined by Citsukhācārya as, "what is fit for direct acceptance and transaction (aparoksavyavahāra) without being the object of the cognitive process."

 ²⁵ Ātmaivāsya jyotiḥ. Bṛḥ. Up. IV, iii, 6.
 ²⁶ Sarvabhāvānāmanyanimittaprakāsasamsargitvād ātmanyapi tatprasanganirākaraņāya svayamjyotiriti višesanopapatteh ātmaivāsya jyotiriti caivakārāt. *Vivaraņa. Viz.* Edn., p. 41.

27 Cidrūpatvādakarmatvāt svayamjyotiriti śruteh,

Ātmanah svaprakāsatvam ko nivārayitum kṣamah. Verse 3 in Citsukhī, Ch. I, N. S. Edn., p. 21.

²⁸ Drasturdrsteriti drastrrūpāyā drsteh, drstilaksaņo vā yo drastā tasya . . . iti sāmānādhikaranyena sasthyoli sambandhasambhave vaiyadhikaranyasya kalpanāyogāt. Ibid., p. 23.

To the objection against this definition that as the self-revealing (svayamprakāśa) ātman has no attribute (dharma) in the state of release (moksa), the 'fitness' cannot be regarded as the essence of svayamprakāśatva, Citsukhācārya replies that the expression, 'the svayamprakāśa is fit' means merely that the svayamprakāśa self is not the substratum of what is contradictorily opposed to and implies the total negation of fitness,29 and not that 'fitness' is an attribute that belongs to the svaymprakāśa self. also points out that this answer is in line with the Naiyāyika contention that the statement, 'substance has attributes,' means merely that the substance is not the substratum of the total absence or negation of attributes. Again, the supposition of such an attribute as 'fitness' does not conflict with the central doctrine of the Vedanta, because in the state of bondage everyone admits the existence of the supposed (kālpanika) attributes. Sureśvarācarya says "Why should you be unwilling to admit that the self is the substratum? Do you not realise that the entire universe is the superimposition of Nescience on that very self?"30 Padmapādācārya also, in course of supporting the possibility of superimposition (adhyasa), says, "Bliss, experience of objects and eternity, although these attributes are not separate from consciousness, still they seem to be separate from it." The last portion of the definition of svayamprakāśatva, viz. "Without being the object of the cognitive process," excludes all objects such as the jar, etc., from coming under the category of the selfrevealed (svayamprakāśa). Though these are directly experienced, they cannot be regarded as svayamprakāśa, being objects of the cognitive process. The first part of

Pañcapādikā, p. 4.

²⁹ Yogyatvätyantäbhävänadhikaranatvasya tattvät gunavattvätyantäbhävänadhikaranasya dravyatvavat.

Citsukhī (N. S. Edn.), Ch. I, p. 9.

Cf. Also Advaitasiddhi (N. S. Edn.), p. 768.

30 Akṣamā bhavataḥ keyam sādhakatvaprakalpane,
Kirii na paśyasi sainsārani tatraivājñānakalpitam.

Kini na pašyasi sainsārain tatraivājūānakalpitam.

31 Ānando visa vānubhavo nityatvamiti sauti dharmāḥ,
Aprthaktve'pi caitanyāt pṛthagivāvabhāsante.

PHILOSOPHY OF HINDU SĀDHANĀ

30

the definition, again, excludes everything past and future, distant and inferential, from the scope of the svayam-prakāśa, as these are not matters 'fit for direct transaction' (vyavahāra).

The revelation (prakāśa) that we find in conscious processes is not due to any external light, viz., the light of the sun or the light of the moon, because there is consciousness even when all external light is absent; for example, in dreams. It cannot also be held that the mind supplies the light in dreams whereby the objects are seen, because the mind is, after all, merely an organ (indriya) which perceives things through the light of something else. Moreover, in dreamless sleep when the mind also is absent, the consciousness that persists cannot be anything other than the self's own light. Hence, the self-revealed character of pure consciousness (cit) and of the self which is of the nature of pure consciousness (cit) is established beyond all doubt.32 The Vedantic epistemology attempts to establish the self-revealing character of knowledge and points out that while in other instances of knowledge this character is not evident to us because of its seeming connection with objects, it becomes clear to us when Brahman which is pure knowledge itself (jñānasvarūpa) is realised. The knowledge that is gained through mental states (vrtti) is ordinarily supposed to be due either to the activity of the mind alone or to the contact of the mind with external objects. It is only in the highest state of samādhi (absorption) or in aparoksānubhūti (direct intuition of Brahman) that knowledge is revealed in its real nature (svarūpa) without the medium of any instrument or process. The possibility of such a state of processless apprehension is supplied by our daily experience of the state of dreamless sleep (susupti). It is only after the realisation of the independent and self-revealing character of knowledge that one can understand the connection of knowledge with its objects (visaya) to be external and illusory. It is to be

³² See the argument in Citsukhī, pp. 22-23

remembered that in the Vedantic system, the atman or the self is not the substratum (āśraya) of pure knowledge but is pure knowledge itself.33 So, any discussion about the nature of the atman is virtually a discussion on the nature of knowledge.34 If the ātman is supposed to be cognised by something else, it becomes jada. If, however, it be supposed that the atman is cognised not by anything else but that it itself becomes the subject (kartr) and the object (karma) of cognition, that would lead to contradiction, inasmuch as one and the same thing cannot be both subject and not-subject at one and the same time. Again, strictly speaking, the process of self-cognition can hardly have the self as its object (karma). The object (karma) is that in which the effect of something other than itself inheres (parasamavetakriyāphalaśāli hi karma). In self-cognition, the self which is supposed to be the object cannot really be the object, inasmuch as it is not something in which the effect of something other than itself (viz., the cogniser) inheres. Here the cogniser and the cognised are not different but are identical. If, however, it is held that there are two selves and that the cogniser-self is an entity other than the cognised self, then the self (ātman) that is supposed to be cognised would be reduced to the status of the not-self, being the revealed and not the revealer. Again, the cogniser-self, when cognised, would become in its turn the not-self, and thus instead of the self we would get only a series of not-selves ad infinitum. If, however, the self is supposed not to be the object but as the subject repealed in every act of cognition, then Vācaspati asks:—

What is the nature of the cognition in which the object (artha) and the self are revealed? Is it self-revealing (svayamprakāśa) or other-revealed (jaḍa)? If it is

Nayanaprasādinī Tīkā on Citsukhī, p. 21.

³³ Tasmāt nirastasamastakalankāvakāśamātmanah svaprakāśatvam.

Citsukhī, Ch. I, p. 27. 34 Vijūānasvaprakāśatayaiva tadrūpasyātmanah svaprakāśatā siddhā.

supposed to be other-revealed (jada), then the object and the self (visaya and ātman) being also taken as 'revealed' and thus jada, there will be no distinction between the revealer and the revealed, and the whole world would be without a revealer.35 It cannot also be held that even though the samvit or consciousness does not reveal itself, it still reveals (jñāpayati) the objects and the self (just like the eye which not seeing itself still sees everything else), because what is signified by revelation (jñāpanam) of objects is nothing but the production of their cognition or awareness (jñānajanana). If, however, this (jñāna) that is produced is, ex hespothesi, jada, that is, not self-revealing, then revelation or knowledge of a thing becomes impossible. This is a very strong point which Vācaspati puts forward in defence of the self-revealing character (svayamprakāśatva) of knowledge, and has to be clearly understood. Revelation means nothing but the generation of a process of consciousness, and if consciousness itself is not supposed to be self-revealing, then the case for all revelation is lost. Hence Vācaspati concludes that the process of consciousness (samvit) has to be regarded as not dependent upon anything else for its revelation.36 But the question next arises: Even granting that the samvit is self-revealed, does this self-revealing character of the process of consciousness (samvit) help the revelation of objects that are essentially jada? It cannot be supposed that they are revealed because the conscious process (samvit) that cognises them is self-revealing in character, for a mere relation with something self-revealed does not qualify them for being revealed. A thing which is by its very nature (svabhāva) unrevealed cannot be supposed to be revealed merely because of its connection with something self-revealing, because that would be like the absurd supposition of regarding the father also to be learned

³⁵ Jadaśced vişayātmānāvapi jadāviti kasmin kim prakāśeta, avišeṣāt iti prāptamāndhyamaśeṣasya jagataḥ.

Bhāmatī 61 Adhyāsa-Bhāṣya.

36 Tasmād aparādhīnaprakāśā sainvid upetavyā.

Bhāmatī on Adhyāsa-Bhāṣya.

because his son happens to be learned.37 It cannot also be supposed that it is the nature of the self-revealing samvit not only to reveal itself but also to reveal everything that comes into relationship with it; because, then also there will be room for the same absurd supposition pointed out above. If it be argued that it is the nature of samvit that it reveals itself only in conjunction with the revelation of objects and the self, and that where there is no revelation of objects and the self, there is no revelation of samuit. the Vedantist, in reply, would maintain that if the revelation of objects and the self be different from the samvit, then the self-revealing character of the samvit disappears, inasmuch as it has to depend on something different from it for its revelation. If, on the other hand, it is not different from samvit, then the revelation of objects and the self, being non-different from samvit, becomes samvit itself, and thus there remains no force in the objection. Again, the consciousness of absent objects, viz., the past and the future, cannot be simultaneous or in conjunction with the objects themselves. Moreover, material things cannot be the object (viṣaya) of the self (ātman) which is of the nature of pure consciousness (prakāśa). These material things are always perceived as being external, having extension and magnitude, while the pure consciousness is felt to be wholly internal, possessing neither extension nor any magnitude. Therefore, the object as something different from the self-revealing consciousness is really indefinable in character.38 This revelation or consciousness (prakāśa) is not felt to have any internal division of its own; neither can the division of the object which is indefifiable (anirvācya) by itself introduce any division into consciousness which is determinate and definable.

³⁷ Tat kim putrah pandita iti pitāpi pandito'stu. Bhāmatī on Adhyāsa-Bhāsya.

³⁸ Tasmāt candre anubhūyamāna iva dvitīyascandramāla svaprakāsādanyo'rtho'nirvacanīya eveti yuktamutpasyāmah. Bhāmatī on Adhyāsa-Bhāsya.

PHILOSOPHY OF HINDU SADHANA

34

because that would imply determination of the determinate by something indefinable, which is absurd.³⁹

Thus the Vedānta establishes that pure consciousness (cit or caitanya) is self-revealing and holds that an object becomes revealed only when it is in illusory identification (tādātmyādhyāsa) with pure consciousness. In fact, there is no revelation of the conscious or of the unconscious as such by another. The conscious is self-revealed and hence does not require a revealer, while the unconscious can never be revealed, not even by the conscious.

It can hardly be doubted that the svayamprakāśa or the pure consciousness, if attained, would give us the ideal of knowledge. Bradley also maintains that the ideal of knowledge involves an identity of thought and fact, which can never be given by relational thought implying an inherent division. "In desiring to transcend this distinction thought is aiming at suicide."40 "Thought is relational and discursive, and if it ceases to be this, it commits suicide: and yet, if it remains thus, how does it contain immediate presentation?" This can only happen, Bradley says exactly in the vein of the Upanisads, where "Thought would be present as a higher intuition, would be there where the ideal had become reality. It is this completion of thought beyond thought which remains for ever an other Thought can understand that to reach its goal, it must get beyond relations. Yet in its nature it can find no other working means of progress. Hence it perceives that somehow the relational side of its nature must be merged and must include somehow the other side. Such a fusion would compel thought to lose and to transcend its proper self. And the nature of this fusion thought can apprehend in vague generality, but not in detail."41

 $^{^{39}}$ Na cānirvācyārthabhedalı prakāśam nirvācyam bhettumarhati atiprasangāt. Ibid.

⁴⁰ Bradley-Appearance and Reality, p. 168.

⁴¹ Ibid., pp. 181-82.

The objections of Neo-Realism which may have some force as against Western Idealism thus do not at all apply to Vedantic metaphysics. Here the 'given' is altogether eliminated, not by ignoring it but by transforming it. The question of criterion of truth implies the notion of a correspondence, which again involves two objects, but here the object (idam) is altogether absorbed into the subject (aham) and thus the 'two' cease to exist and the question of truth or error thus has no application. The Vedanta is not an Idealism as against Realism; on the other hand, it clearly and emphatically supports realistic epistemology in many places. 42 It does not deny that there is a 'givenness' in knowledge which implies an outside reference, but only points out that the ideal of knowledge is attained only where this 'givenness' is transcended, where the relation of correspondence, essential to true knowledge, is elevated into one of identity and ceases to be relative altogether. It not only maintains that reason points towards such an ideal but also shows us the way towards the realisation of that ideal. method is "vijnāya prajnām kurvīta"-"matvā ca satatam dhyeyah,"43—one is instructed to have ceaseless meditation on the conclusions established by reason; deep, unabating and constant concentration on the firm and secure possession of reason, so that not only the conscious and selfconscious reason alone can accept it, but also that it may illumine and be accepted by the subconscious or the unconscious self as well, and thus lighten up the whole field of consciousness,-the circumference and the margin brightly as the focus and centre itself. This is what is necessary for realisation. It turns the rational into the real,—this is realisation (making real) of the ideal attained by thought. It no longer remains merely an intellectual process as isolated from the emotional and the volitional,

⁴² Commentary on the Brahmasūtras III, ii, 21. Na hi tat purusatantram vastutantrameva hi tat See also Commentary on I, ii, 4.

43 See Samkara's Commentary on Bihadaranyaka Upanisad,

I, iv, 7.

36

PHILOSOPHY OF HINDU SADHANA

but becomes spiritual experience which comprehends and harmonises all the partial aspects within itself.

The bifurcation into the subject and the object, aham and idam-drastr and drsya, in fact, all dual relation as such, is the essence of creation which is the expansion of Māyā (Creative Power). The real which is one and simple somehow appears in the dual aspect. Within the realm of this dual division, we never find the Real, but only an aspect of it. We meet with single complementaries, so to speak, the resultant of which alone can take us to the real. The real is prior to this division into related and opposed complementaries, which division is all that is meant by creation. This priority is not to be taken always as implying a temporal antecedence. The Vedanta gives us as its highest category the Absolute which does not enter into any temporal relation at all,-not even as the support and originator of the temporal series. It regards creation as unreal (ajātavāda of Gaudāpāda). The real is the prius of the divided complementary aspects, and can be apprehended only when we somehow transcend them.

Hindu Sādhanā aims at the attainment of a stage where the 'aham-idam' division, the subject-object division disappears. The process is different in different schoolssome emphasising the subject factor and others the object factor. But the ideal is the same—the transcendence of the dual bifurcation of Māyā. Mere speculation is inadequate for the task. The thinker and the thought, the subject and the object involved in all thinking, present a duality and a gap that is unbridgeable in the plane of reason. Reason can at best only reduce the distinction to some extent, but howsoever may it attempt to bridge over the gulf, it fails to obliterate the last traces that remain. The Absolute of Hegel, is, after all, the Subject that has the object before Him, although this object is nothing foreign to Him, is no not-self to Him, but is only a selfevolved and self-posited externality which He has imposed or liked to impose upon Himself and which He transcends and resolves every moment. There is, in the Absolute, a

svagata-bheda, in the language of the Vedanta. And thus because the Absolute is the Subject Himself, He can be grasped by the philosophic consciousness as a subject. Man's consciousness of the Infinite would thus be God's consciousness of Himself as the subject. The Subject has a consciousness of Himself presented to Him as an object, i.e., in other words, the subject-object division remains to the end. The Vedantic Absolute, however, is not merely the subject. It is neither the object nor the subject, and therefore an apprehension of Brahman is impossible for one who has not become Brahman. Because there is not even the subject-object division in Brahman, Brahman can never be apprehended either as the subject or as the object. This is what we mean by real svayamprakāśatva where Being or Truth is not revealed as an object by any subject; nor does it reveal itself to anything other than itself, either directly or indirectly, on which its revelation may seem to depend even partially.

CHAPTER III

DISTINCTIVE FEATURES AND THE DIFFERENT STAGES OF HINDU SĀDHANĀ

The very first thing that strikes us in dealing with Hindu Sādhanā is its all-comprehensiveness. All types of religious theories and all forms of religious practices find place in Hinduism. It is not easy to say definitely whether Hinduism is polytheistic or monotheistic, pantheistic or theistic, superstitious and magical or thoroughly mystical and philosophical, or whether it is a religion of love, or a religion of knowledge, or a religion of action, because we find elements of all of these within the compass of Hinduism. We find so much difference in the practices of the different religious sects and also in their basic theoretical principles that to attempt a systematic study of the general principles underlying the various forms of Sādhanā seems almost an impossible task. When we think of the sacrificial form of worship, the principal subjectmatter of the Brahmana portion of the Vedas, and have in our mind's eye a picture of the elaborate arrangement of the details enjoined in sacrifices, including the burning flame and the pouring of oblations into it and the loud reciting of the sacred texts, we can hardly also think that the very same Vedas in the Upanisad portions prescribe an absolutely detailless, speechless and actionless form of Sādhanā as the only means of attaining salvation. When we read the innumerable eloquent hymns in praise of God and enjoy the beautiful imagery and the lovely sentiments embodied in them, we hardly suspect that all these would also be represented as vain attempts at describing the Absolute which is really attributeless and formless. The Absolute, nirguna Brahman is as much the ultimate, and the highest and the dearest object of worship to the Hindus as the concrete Personal God. The

Tāntrika engaged in seemingly ugly and objectionable and sometimes horrible practices in the darkest hours of midnight at the dirtiest cremation ground, the Vaisnava closely engaged in removing the minutest particle of dust from the temple of the Lord and carefully anointing his body with sacred marks of sandal, the Yogin sitting erect with winkless eyes practising concentration various postures of the body, and the Vedantist energetically performing the routine duties of life like an ordinary man and still all the while resting in the Brāhmic (Absolute) consciousness, are all genuine representatives of Hinduism. In the face of these enormous diversities. it is difficult to point out the common features of the different forms of Hindu Sādhanā, and it is apparent that only a very general discussion is possible on the subject. It is to be noted, however, that these diversities are puzzling only so long as the basic truth underlying them is not discovered. As soon as it is realised that all the rituals are means towards the attainment of Absolute Harmony and Truth, the lost clue is found out and the differences in the practices of the various sects are understood to be meant only for persons of different equipments.

The Hindu religion bases itself primarily and fundamentally on actual living experience, its aim always being realisation or anubhūti of the ultimate truth. It is true that every other religion is also based on experience, the dogmas being merely "attempts to formulate in precise terms the truth disclosed in the religious experience of mankind," but in Hinduism experience gets a special emphasis. Acceptance of the creed, belief in the dogmas, performance of the religious practices, and strict obedience to the ethical codes, none or all of these together can make a man religious unless he also participates in the spiritual experience. A man's value in the sphere of religion is always judged by the quality and the intensity of his

Parokṣani ko nu jānīte kasya kim vā bhaviṣyati, Yadvā pratyakṣaphaladam tadevottamadarsanam. Kulārnava Tantra, Ch. II, 89.

40

PHILOSOPHY OF HINDU SADHANA

religious experience,2 and the utility of the manifold practices always consists in their leading up to and helping the emergence of the spiritual experience.3 The legends embodied in the Puranas are mainly allegorical renderings and descriptions of the various stages and kinds of religious experience undergone by adepts. These, in the shape of popular tales, help to generate feelings and sentiments which might ultimately yield us those religious experiences. The different philosophical systems are also attempts to rationalise the experience and thus to secure for the same a permanent abode in reason. apparently unmeaning mantras (sacred lettered sounds) and vantras (mystical diagrams) are also symbols in words and shapes of the religious experience. The image of the Deity is also nothing but such a symbol. The experience is not only the central factor in the Hindu religion but we may regard that to be the one single fact in it that alone counts. As soon as the experience is gained, man attains perfection and his mission in life becomes fulfilled. Every sincerely religious soul yearns after this experience here and now, in this very worldly existence. One who dies and goes away from this universe without attaining the experience (sāksātkāra or anubhava) that is identical with mukti, has really lived in vain and has missed his chance in life. Even with all the other possessions, the want of this experience alone makes a man poorest, while its possession at once makes him the richest.4 Had the dogmas, or the widely divergent symbols, or the innumerable religious practices heavily clashing with one

² The Bhagavad-Gītā refers to the superiority of the actual spiritual experience by the term 'yoga' in the following śloka: VI, 46:—

Tapasvibhyo'dhiko yogī jñānibhyo'pi matodhikaḥ, Karmibhyaścādhiko yogī tasmād yogī bhavārjuna.

Tāvattapo vratan tīrtham japahomārcanādikam, Vedaśāstrāgamakathā yāvattattvam na vindate. Kulārņava Tantra, Ch. I, 116.

^{*}Yo vā etadakṣaram gārgyaviditvāsmāllokāt praiti sa kṛpaṇo-'tha ya etadakṣaram gārgi viditvāsmāllokāt praiti sa brāhmaṇaḥ. Bṛh. Up. III, viii, 10.

another formed in any way the real essence of the Hindu religion, then the numerous religious sects, so fundamentally opposed to one another, could never have been all included in the common fold of Hinduism. While Hinduism regards these symbols and practices as useful so far as they are necessary preliminaries to the experience, it never loses sight of the fact that the spiritual experience itself is the all-important factor, and so long as the goal is not missed, it can always neglect the superficial diversities of the cloaks of religion.5 The very same Tantras which are so particular about the strict observance of even the most unimportant ritualistic details declare unmistakably the futility of all these rituals when experience of the Absolute is attained. "O Goddess," the Lord says, "there is neither meditation nor concentration after having attained all knowledge and experience, after having realised the Essence of all Bliss, the Knowablein the heart of hearts; all the ritualistic observances are useless when Brahman is attained; of what use is the palm-leaf when the blissful southern wind blows?6 "At this stage, cessation from action is the highest form of worship, and silence is the best kind of japa (repeated utterance of mantras)."

The superiority and transcendence of the religious experience over the practices (anuşthānas) including all acts of morality have everywhere been emphasised in the Hindu Scriptures, and this emphasis is the source of

Nānāvidhairāgamamārgabhedairādiśyamānā bahavo'bhyupāyāḥ, Rkatra te śreyasi sampatanti sindhau pravāhā iva jāhnavīyāḥ. Nyāyamañjarī, p. 267.

Also— Virodhamātrain tvakiñcitkaram

Ibid., p. 267.

6 Samprāpte jūānavijūāne jūeye ca hṛdi samsthite, Labdhe śāntipade devi na yogo naiva dhāranā. Pare brahmani vijūāte samastairniyamairalam, Tālavṛntena kim kāryam labdhe malayamārute. Kulārnava, IX, 27 & 28.

Also— Akriyaiva parā pūjā maunameva paro japaḥ.

PHILOSOPHY OF HINDU SĀDHANĀ

much misunderstanding that still prevails as to the relation of morality and religion in Hinduism.7 The moral life is the indispensable preliminary discipline to the religious8-this is the central teaching of all forms of Hindu Sādhanā. Yama and niyama (control and regulation) including truthfulness, purity of mind and body, abstinence from actions causing the slightest pain to others, chastity in thought and action, etc., have been prescribed as the very first disciplines that must be undergone by every Sādhaka. The Bhaktivādins, who very often are supposed to belittle the life of penance and selfcontrol, include in fact the essence of the same when they place great emphasis on Vidhidharmapālana, i.e., strict obedience to the injunctions of the Scriptures. Jāānavādins also regard the acquisition of satsampatti (six virtues) including control of mind and the senseorgans, etc., as essential to the acquisition of knowledge. We have to remember only that the aspect of moral preparation is thrown into the background when the Scriptures describe the content of the religious experience and emphasise its absolutely transcendent character.9 The religious life or the spiritual content is above the distinctions of morality,10 and the ethical life is shown to be short of the fulfilment that belongs to the spiritual experience alone. It is from this standpoint that the Bhagavad-Gītā says, "He who finds karma in akarma, and akarma in karma, is intelligent, and united to the Divine, and the doer of all actions."11 The ethical life culminates and fulfils itself in the religious experience which transcends it and does not exclude or ignore it. So, when Arjuna is advised to absolutely surrender him-

42

Bhagavad-Gītā XVIII, 17 and IX, 30.
 Nāvirato duścaritāunāśānto nāsamāhitaḥ, Nāśāntamānaso vāpi prajūānenainamāpnuyāt.

Bhagavad-Gītā III, 18 and IV, 18.

Kathopanişad, I, ii, 24.

Yathāmṛtena tṛptasya nāhārena prayojanam, Tattvajñasya tathā devi na śāstrena prayojanam. Kulārnava, I, 104.

¹¹ IV, 18.

self to Kṛṣṇa forsaking all virtues and vices, he is really exhorted to rise up to the transcendent level of spiritual experience where the moral distinctions seem inadequate and inapplicable. In Hinduism, religion does not discard or annul morality but merely perfects and transcends the same.

The Hindu realises that the finite, individual human being has an element of divinity inherent in him, and that the experience of the Infinite is not the experience of anything foreign to him. Not only in the absolutely monistic system of the Vedanta do we find the doctrine of the identity of the individual (Jīva) and the Absolute (Brahman), but even in the philosophical systems of the Bhakti School, we find that Hari (the Lord) is described as dehabhrtamatma (the atman or the self of the embodied beings). The course of Sādhanā, for the Hindu, is only a history of the growth of the individual from the condition of little knowledge to omniscience, from a state of disharmony and discord to a state of harmony, balance and equilibrium, from a state of weakness and little energy to a stage of omnipotence, in short, from finiteness to infinitude.12 The aim of Sādhanā is very well indicated by the prayer embodied in the mantra, "Lead me from the unreal to the real, from darkness to light, from death to immortality."13 The gradual unfolding of the latent capacities of man in the direction of knowledge, power and holiness is the function and purpose of Sādhanā. The Hindu recognises that this growth must be, by the very nature of the case, a slow process. Matter, which has somehow entangled and seemingly dominated the spirit, and has made the spirit, the eternal king, appear in rags, can be conquered only slowly and gradually. The Hindu is fully alive to the fact, as Mr. Mukherjee rightly points out, that "Spirituality is not the cult of contemptuous ignorance of matter, a way of talking and doing as

¹² See Paramārihasāra by Abhiņava Gupta, Verses 9 and 16.
13 Asato mā sad gamaya, tamaso mā jyotirgamaya, mṛtyor māmṛtam gamaya. Bṛh. Up. I iii.

44 PHILOSOPHY OF HINDU SADHANA

if matter were a false bogey and myth, but of calm judicious treatment of matter with a view to its conversion or rebaptism. The lost sheep of Israel must come back at last: matter, as sound philosophy tells us, is an eject or reflex of the spirit into which it must be absorbed and incorporated again, not at once, but through a long and difficult process of discipline, education and redemption. The secret of its education the spirit is slow to find out, the means of its discipline the spirit is late in devising and commanding. Life must be lived in matter in such a fashion that it may rise to master at last."14 At one end, in the outermost direction of creation, we find dull, inert, passive matter which seems to be altogether devoid of consciousness; at the other end, we observe the fullgrown human being in whom consciousness achieves its highest manifestation. In the human level, for the first time, consciousness realises that it is distinct from and to a certain extent independent of matter, and the striving after complete independence of and freedom from the clutches of matter constitutes, in a sense, the whole course of Sādhanā. In the mineral kingdom, consciousness is almost wholly enveloped by matter and seems to be entirely absent; in the vegetable kingdom, although there is a faint manifestation of consciousness, still matter predominates and determines all conscious responses; in the animal world consciousness no doubt manifests itself in almost all the processes and activities, but it has not vet been able to discover that it has any superiority over matter. In man consciousness rises to self-consciousness. Man alone in the whole gamut of creation can regard matter and its processes as his ideas and thus transcend the same. But even man works under a limitation; although he realises that matter is subordinate to spirit and that the spirit can conquer and control matter, still in actual experience he finds himself in most cases overpowered by matter and thus realises his subjection and

14 India: Her cult and Education, p. 52.

finitude. In his helplessness he conceives of the Absolute spirit who not only keeps matter in entire subjugation but who is also its creator. The religious consciousness not only formulates the conception of the Absolute Spirit in whom matter is completely transcended, but also shows the affinity of the Absolute and the finite as spirit and prepares the way to their re-union. The element of matter that is still unreconciled in the finite human consciousness, and which very often thwarts him and makes him realise his finitude even in the presence of the idea of the Infinite, which he cherishes as an ideal to be realised by him in the future, necessitates the course of discipline or Sādhanā which strengthens the finite consciousness step after step and gradually unfolds the infinitude that was all along latent in the same. Sādhanā becomes completed when no foreign element, no matter, no 'other,' remains as an unresolved contradiction or opposition, and when the spirit has established its sovereignty not by opposing itself to matter, but by resolving matter completely unto itself. Sādhanā thus unfolds the infinity of the finite spirit and gives the finite spirit the possession of sovereignty and makes it the de facto king which de juro it always is.

The ideal state of *siddhi* or consummation has been variously described from different points of view as perfect peace, balance, harmony, absolute fearlessness, freedom, liberation, etc., and the natural state, by contrast, is represented by such terms as disturbance, disharmony, discord, fearfulness, determination, bondage, etc. It is through *Sādhanā* that we pass from disharmony to harmony, from multiplicity and variety to unity and oneness, and from a state of disturbance to a stage of perfect peace, and the whole course of *Sādhanā* prescribed by the different religious sects of the Hindus, although differing in forms and details, is always an embodiment of the means and methods of attaining the stage of harmony and peace which is identical with freedom and liberation. The ideal of the Hindus is not, as some

think misinterpreting the whole significance of their scriptures, total extinction or absorption or nothingness, but a stage of absolute peace, (śāntim nirvāṇaparamām),15 (sukhamātyantikam),16 perfect harmony infinite bliss (nirdoşanı samam),17 complete self-composure (sthirabudand self-control, and dhirasammūdha),18 independence of the influence of everything forming the not-self (antaḥsukha, antarārāma, etc).19. The Samkarite Vedantins, who are very often accused as being the prophets of the cult of total extinction, identify liberation (mokṣa) with fearlessness (abhaya) and regard the conception of Jīvanmukti as the central theme of their philosophy, and it is difficult to understand how they, of all persons, can be open to such a charge. Mukti or the summum bonum is to them not a far-off ideal which may or may not be realised after death, but it is the state of perfect freedom and fearlessness which the Jivannukta realises here, on this earth, while holding this corporeal frame and moving and doing actions like ordinary human beings.20 The more and more a human being reconciles disharmony and contradiction, nearer and nearer does he approach perfection, and mukti or liberation represents only the natural completion of the course of progress where perfect harmony is attained.

Great emphasis has been laid upon 'harmony' by almost all the important religious sects of the Hindus. The term 'harmony' is perhaps the flearest English equivalent of what the Hindus mean by Sattva. very difficult to convey all the implications of the term by any single word in the English language. Sattva has

See also Bhagavad-Gītā VI, 19.

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¹⁵ Bhagavad-Gītā VI, 15.

¹⁶ VI, 28. 17 V, 19. 18 V, 20. 19 V, 24.

²⁰ Ihaiva brahmaiva san brahma apyeti na śarīrapātāduttarakālam.

Samkara's Commentary on the Brhad. Up. IV, iv, 6. Atha martyo'mrto bhavatyatra brahma samaśnute Kathopanisad, II, vi, 14.

no doubt a pleasure-giving and a knowledge-giving aspect, but perhaps the aspect of harmony and balance is more prominent and may be regarded as more fundamental. Pleasure is undoubtedly connected with harmony, and the state of harmony is perhaps the best precondition of all revelation of truth. Acquisition of the sattva element (or rather of the preponderance of the same, as according to most of the Hindu systems, everything has elements of sattva, rajas and tamas) is regarded, by almost all the sects, as the conditio sine qua non of religious experience. The mind becomes fit for realisation, becomes transparent (prasīdati), so to speak, when it is fixed in harmony (sattva).21 The Bhagavad-Gītā tells us that Brahman is perfect harmony22, and also that to acquire voga is to acquire harmony.23 The Chandogya Upanisad also tells us that constant meditation (dhruvā smṛti) of the sacred texts leading to final emancipation can only come through the purification of the sattva.24 There are different grades and degrees of harmony marking different stages in the growth of the individual sadhaka. The state of consummation or siddhi would indicate a stage of perfect harmony comprising within it bodily harmony, mental harmony and buddhic harmony.

The mind is ordinarily engaged in diverse things, and because of its functioning in various directions its energy becomes diffused. It is owing to this diffusion of energy that the mind fails to grasp truths clearly. According to the Vedānta, the ātman or the self, in its essence, is all-knowing and is perfect prakāśa (revelation). This prakāśa is eternal as it constitutes the very nature of the self that is eternal. The mind very often fails to grasp things clearly because ordinarily its powers are limited owing to the constant diffusion of its energy. When, however, mental energy is conserved through concentration, un-

²¹ Sthitam sattve prasidati.

²² V, 19. ²³ II, 48.

²⁴ Chapter VII, XXVI.

^{&#}x27;Sattvasuddhi' here means the harmonious state of the mind.

48 PHILOSOPHY OF HINDU SĀDHANĀ

common and wonderful powers are manifested by the mind. The highest development and purification of the intellect (Buddhi) seem to be the exact reflection of the Puruṣa or the Self which is omniscient. But even the highest development of Buddhi is only a reflection of the Self, and not the Self as it is in itself. Buddhic revelation is always dependent on some process, and Buddhi is only an instrument or rather a mirror for the revelation of truths. The ātmic revelation alone is really free and independent, because it is revelation itself depending neither on any subject nor on any object. Buddhi becomes a fit instrument for revelation through concentration (dhyāna), and in the samādhi or the sākṣātkāra state, the Buddhi merges into the Self which alone remains.

The Vedanta identifies the Absolute with the Self or ātman, and regards the Self as the Highest Truth. If one can reach the deepest recess of one's self penetrating the different sheaths (kosas), one can know everything. Truth is not anything foreign to the self which comes from the outside, but it is something that lies eternally within and which the Buddhi does not really acquire, but only discovers or rather 're-learns.' in the language of Plato. We can never explain the problem of knowledge if we believe in a thorough-going 'a-posteriorism.' Truth is not made, it is only discovered. It is an organic unity and not a mere aggregation of parts. The parts can never explain the whole which is always something more than the parts. The solving of an unsolved problem always involves an additional element which can never be explained by the conditions preceding the moment of the

Śamkara also says:-

Buddhistāvat svacchatvādānantaryāccātmacaitanyajyotihpraticchāyā bhavati.

Commentary on the Brh. Up. IV, iii, 7.

 $^{^{25}}$ According to the Sāmkhya, the Puruṣa or the Self alone is conscious (cetana). Intellect (Buddhi) falls within Prakṛti which is unconscious or $jad\bar{a}$. The intellect (Buddhi) appears to be conscious and reveals things because of its proximity to the Puruṣa. The knowledge that the intellect (Buddhi) has of the Puruṣa is only the knowledge of the reflection of the Puruṣa.

49

FEATURES OF HINDU SĀDHANĀ

solution itself. The self is the whole that gives meaning to and is the source of all partial truths which emerge out of it.26 The mind has only to concentrate its energies so that it may dive deep into the stream of consciousness and share the eternal flow, which is infinite as well as absolute. The Hindu has realised the eternal spring in the depths of his unerring, intuitive vision and has also discovered the means and the methods which can lead one to it.

The Self is not ordinarily realised by us because of its extreme fineness and minuteness.27 The Buddhi is to acquire microscopic vision (drśyate tvagryayā buddhyā)28 through repeated acts of concentration if it is to have an intuition of the Self. The whole aim of Hindu Sādhanā with its innumerable details (which seem very often useless and unmeaning) is to gradually educate the mind towards concentration.29 The rigid discipline enjoined by the Hindu Sastras is not only immensely beneficial but absolutely necessary to the novice whose mind takes interest in everything that is presented to it and diffuses its energy over the same. The one peculiarity of Hindu Sādhanā that marks it off from most other religions is its emphasis upon minute and detailed regulation of life. It subjects to close scrutiny every action from the rising in the morning till the retirement in the evening and regards it as part of the religious discipline. It might certainly appear to be wholly unmeaning, if not altogether absurd, to many. But when we remember that Hinduism is anxious to provide a religion to suit people of all sorts of equipment from the very lowest up to the highest, we may realise the utility of many disciplinary practices

²⁶ Cf. Plato: "the real nature of education is at variance with the account given of it by certain professors, who pretend, I believe, to infuse into the mind a knowledge of which it was destitute, just as sight be instilled into blinded eyes." The Republic, Book VII.

²⁷ Bhagavad-Gītā, XIII, 15. 28 Kaṭhopaniṣad, I, iii, 12. 29 Sthūle'pi niścalam ceto bhavet sūkṣme'pi niścalam. Kulārnava, IX, 4.

50

which, though useless to the advanced, are of considerable importance to the beginner. Hinduism does not enjoin the same discipline for all. It makes class-divisions according to the equipment and progress of the individual. This adhikārabhedavāda or doctrine of class-divisions in accordance with fitness has been the source of much misunderstanding. In order to appreciate the real teaching of the Hindu Scriptures, we must understand what adhikārabheda really means. We all recognise that in education progress is possible only if lessons suited to the capacity and taste of the student are prescribed for him, that progress is always retarded whenever the contrary happens. Religious discipline is, we have seen, nothing but the education of the spirit, and here also one can never ignore the differences in the capacities of different individuals. The spiritual guide (Guru) has always to discern the adhikāra or the stage of progress of the disciple before he can prescribe any course of discipline for him. The adhikārabhedavāda is thus only a commonly accepted principle in all matters of education, and if the Hindu Religion has kept its eye open to such an important fact and has placed great emphasis on the same, it cannot be charged with lack of catholicity in that respect.

If Hinduism prescribes certain practices which are directly not of much religious value as compulsory for the novice sādhaka at a certain stage, it has also spoken in unmistakable terms of their futility to the adept. Unless we view the teachings of the innumerable Hindu Sāstras inculcating widely different doctrines and practices from a very comprehensive standpoint reconciling them all, we can never understand their real spirit. The key to unravel the real meaning of the Hindu Scriptures is to be found in the adhikārabhedavāda, and if we never forget that the different teachings are intended for people of widely divergent constitution and calibre and hence also that the

³⁰ Kulārņava Tantra, Ch. IX, 28 and 29: also Ch. II.

FEATURES OF HINDU SĀDHANĀ

difference does not signify any real contradiction, much of the difficulty that presents itself in the interpretation of the Sastras disappears. If the very same Scriptures tell us that "it can be attained through the mind and mind alone," and also that "words come back with the mind not being able to reach it," the only reasonable interpretation that is possible of these texts is that they signify two different stages altogether, and not that the texts are worthless as presenting an unresolved contradiction. When the Sruti tells us that it can be attained through the mind alone, it is describing the mere beginning of the process, it is only showing that the first steps in the way to the Absolute are through the mind and that also by purified mind,31 all physical instruments being altogether incompetent for the task. When, however, it is said that the mind cannot grasp it, it is describing the transcendental stage of attainment where the discursive mind, even though it is purified, fails.32 Again, when the Scriptures tell us that the disciplinary practices are binding, and also that cessation from them is binding, and also that neither their performance nor their cessation is binding, we have to remember that these three teachings are for three distinct stages,-the first for the neophyte, the second for the adept, and the third for the liberated (mukta).

31 Sanikara's and Anandagiri's reconciliation of the texts is to the effect that while the impure mind is incompetent, the purified mind is competent for the task.

Tadbrahmadarśane sādhanamucyate manasaiva paramārthajūānasamskṛtenācāryopadeśapūrvakam cānudraṣṭavyam.

Samkara's Commentary on Brh. Up. IV, iv, 19.

Kevalain mano bramāvisayīkurvadapi śravanādisanskṛtam tadākāram jāyate.

Anandagiri's Commentary on the same;

32 Phalavyāpyatvamevāsya śāstrakrdbhirnirakrtam, Brahmanyajñānanāśāya vrttivyāpyatvamisyate.

See Sureśvara's Vārtika and Sarvadarśanasaṅgraha.
This interpretation is not materially different from the orthodox opinion on the point which regards the mind to be the instrument of the realisation of the mental process (vṛtti) that arises from the great sayings (mahāvākya) and not of the realisation of Prehama iteal tion of Brahman itself.

The most striking feature of Hinduism is, as we have noticed, its elaborate discussion of details as to the means and methods of spiritual realisation. Most other religious concern themselves with the nature of the spiritual experience and give only broad hints as to the way of its realisation. The Hindus approached the subject in a truly scientific spirit, and with them Sādhanā is a science of spiritual discipline. Experimental realisation is the method that is followed by them, and the utility of a practice or anuşthāna has always been tested by its practical demonstration.33 Even with regard to the acquisition of theoretical truths, sometimes the method of experiment was followed. Indra, the king of the gods, had to undergo rigid discipline and perform penances (tapasyā) in order to realise the teachings of Prajapati. In the Chandogya Upanisad, we find Svetaketu fasting for a fortnight in order to demonstrate the truth which his father Uddalaka was teaching him, viz., that the mind was constituted of solid food (anna). When he found that abstinence from solid food had made him unable to remember anything, he realised for himself that the mind attained all its nutrition from solid food and was therefore constituted of the same.34

The Hindus have shown the whole course of spiritual discipline and have taken into account even the smallest thing that is of any help in the matter. Knowing full well that religion is a thing of the deepest consciousness, they still prescribed certain physical and physiological courses of training, because they never forgot that religious consciousness and all spiritual realisation were but the unfolding of the spirit embodied in the human form. finite unfolds its latent infinitude gradually, but as it has assumed a body and is rather imprisoned by the same, its growth and development presuppose a similar develop-

³³ Kulārnava, Ch. II, 89.34 Chapter VI, 7.

ment of the body also.35 All-round development,-development of the physical, mental, intellectual, moral and intuitional sides of life, -is necessary for genuine spiritual realisation, and therefore the Hindus have emphasised all of these aspects. They always prefer to follow the gradual course, the line of nature's own development and growth, rather than any artificial and abrupt method. The whole object of their Sādhanā is to aid nature rather than to cripple or obstruct her by overstraining or by attempting to go against her. The body is an instrument for the expression of Sakti or Energy, and as such, the more perfect the instrument and the fitter the organism, the better will it express the Sakti which is now hidden or latent in it. All Energy is Nature's own, and the exercise and development of the instrument or the vehicle can only help to evolve or manifest (but not create) the latent energy. All acquisition and attainment presuppose proper equipment, and the first equipment for a thorough development as is involved in spiritual progress and realisation should be a healthy body, so perfectly attuned to the spiritual and physical laws that it is not ruffled by any passing breath of passions or lower emotions, so wellregulated and balanced, so well-controlled and disciplined that it will bear with perfect equanimity the buffets of life's rude shocks which assail the body and the mind at every turn of life. The value of having a disciplined mind and body can never be over-estimated by a person who wants self-realisation; -these are his priceless assets helping him in every situation of life.

In summing up the main points that have been discussed hitherto we find that a direct experience of the Divine, an immediate felt contact with the Absolute,

35 The Upanişadic prayer 'āpyāyantu mamāngāni,' etc., indicates that purificatory development of the physical organs also is a necessary precondition to realisation.

Cf. Also Manu: 'mahāyajñaiśca yajñaiśca brāhmīyam kriyate

Cf. Plato: "While their bodies are growing up to manhood, special attention should be paid to them as a serviceable acquisition in the cause of philosophy." The Republic, Book VI. tanuh.

either in the aspect of Energy, or of Love, or of Bliss, or of Pure Consciousness (cit), or of pure Being (sat) is regarded as the goal of all spiritual discipline, and in this respect Hinduism is essentially a mystical religion. experience of the individual sadhaka is here the criterion of the nature of spiritual progress attained.36 Spiritual realisation is an affair between the individual and the Absolute, between whom nothing else intervenes. "flight of the Alone to the Alone", as it is in Plotinus. Of course, it is never denied that the society reaps the fruits of the spiritual attainment of the individual, just as the individual also gains immensely from the attainment of fore-going sādhakas embodied in the general culture of the society to which he belongs. It is indeed a fact that Hinduism prescribes worship of gods and goddesses in which the whole community takes part, but it is to be noted that such worship is not given a very high place so far as real spiritual progress is concerned. Sometimes, indeed, Sādhanā in groups or centres (Sanghas) has been recommended as very helpful,37 but that is because it has been noticed that the efforts of a group of individuals working for a common purpose are likely to be producive of better results than the efforts of isolated individuals working singly. Here also we are not to lose sight of the fact that the individual attainment is the end, the individuals forming the group merely helping one another towards the attainment of the common end. The finite individual is somehow to be in conscious touch with the Infinite and thus to live not the isolated and limited existence of bondage and imprisonment, but the free and unfettered life of mukti that is identical with perfect freedom. This partaking of the Infinite, this living in the Divine is what the Hindu means by religious experience, and this is his ultimate goal. This is what has been as Brahmasadbhāva (residing or living in described

 ³⁶ Cf. Hīnayāna Buddhism and its Ārhat ideal.
 37 Bhagavad-Gītā, X, 9.

55

FEATURES OF HINDU SADHANA

Brahman) or Brāhmī sthiti and has been regarded as the highest thing in spiritual discipline.³⁸

Hinduism does not stop like the mystic with merely describing the experience itself but is anxious also to find out the means for the attainment of the experience. Dhyāna (meditation) is the immediate precursor to spiritual experience or intuition. All mysteries are revealed through dhyāna, and Hinduism has concentrated on this dhyāna element. The symbols that are taken recourse to are all helpful towards bringing about the dhyana stage. The image of the Deity or God-head, the geometrical figures representing the secret form (yantras), and the mantras (sacred words or letters) are all symbols that help dhyāna or meditation. These are claimed to be externalised or materialised expression of the idea of the Divine, and, as such, they are supposed to elicit the same. Ritual worship and reciting the mantras (pūjā and japa) only help dhyana by providing some concrete symbols which meditation may rest upon. The still more external physical and physiological disciplines are necessary in order that the body may be strictly under the control of the mind and may not offer any resistance when the mind wants to meditate. The ācāras,—the physical and physiological disciplines, regulation of food and breath, etc.,only fit the vehicle or the organism through which the experience is to be gained.

The marking of the stages in the course of Sādhanā is tracing the history of the spiritual growth of man. Spiritual progress signifies the gradual unfolding of the element of divinity that is present to some extent in all human beings and the corresponding elimination or transformation of the animal side of their nature. The amount of progress is measured by the extent to which animality has been subordinated to or rather transformed into divinity. The ideal of spiritual progress or consumma-

³⁸ Uttamo brahmasadbhāvo dhyānabhāvastu madhyamah, Stutirjapo'dhamo bhāvo bahiḥpūjādhamādhamā. Mahānirvāņa Tantra XIV, 122.

tion (siddhi) refers to a state when the whole of one's nature becomes completely divinised. It ought to be clearly understood from the above that the Hindus mean by Liberation, a definite stage of progress in the life of the individual, something which is not acquired as an object different from himself, but is a state of the subject himself that is attained gradually through the development of his whole nature. The element of divinity is to be acquired by the spirit, little by little, through innumerable successive births until finally consummation is reached.³⁹ It is the animal element that undergoes change and transformation and is responsible for repeated births and deaths, and so when that element is completely eliminated, there remains no ground for further births and deaths, and immortality is attained.⁴⁰

The growth of divinity presupposes the elimination of animality and thus Purification forms the essential preliminary to all Illumination. Great emphasis has been laid on this aspect of purification by all religious systems. Sādhanā really begins with purificatory discipline. The awakening of the higher self, the flashing of the divine spark in man, forms the initial step in the course of Sādhanā. So long as the higher self is not recognised, the element of divinity not 'awakened', as the mystics put it,41 there can be no real desire and hankering for spiritual progress. The higher self shows its contrast with the lower and establishes its supericrity over the latter through its native glory. It reveals a spiritual nature that is inconsistent with the claims and realisation of the lower animal self and consequently demands a purification of the latter.

Purificatory discipline begins with regulated and methodical course of actions. The life of control (samyamana) begins with the life of regulation (niyamana). The wayward, lower self, accustomed to submit to the

³⁹ Bhagavad-Gītā, VI, 45.

⁴⁰ Ibid., XV, 5-6. 41 See The Essentials of Mysticism by Miss Underhill.

demands of every impulse and passion, cannot be controlled and dominated by the higher self when the latter makes its first appearance as a mere foreigner having no authority. The higher self, at this stage, merely imposes method and regularity on the usual actions of the lower self and does not at once control them. Control, however, is gradually acquired through regulation; the lower self submits itself unconsciously, as it were, to the direction of the higher self. The higher self gains some amount of authority over the lower self when the life of control is established through regulated action. Fortitude or the power of endurance (titiksa) manifests itself at this stage as indicative of the authority gained by the higher Endurance has a physical as well as a mental side. The capacity for physical endurance is gained through difficult experiences in life, and unless this is acquired, even the best disciplined intellect fails in trying circumstances. But this bodily discipline is only a partial preparation for the virtue of fortitude (titikṣā), which involves more mental strength than bodily. Here the spirit or the self recognises its superiority and permanence over the transitory objects of nature and the fleeting states of pleasure that they give rise to. This mental strength is all that is implied by dhīratva meaning both patience and wisdom. When the changing vicissitudes of life do not affect and move the self and are recognised to be merely passing phases of the empirical consciousness, then the real superiority of the higher self is appreciated. Here we have to distinguish between these stages of titiksā and dhīratva (fortitude and patience) on the one hand, and the stage of kāmakrodhavimukti-the absence of all desires and passions, on the other. In the former, the capacity to resist the force of impulse and desire is gained merely, but the desires and passions arise nevertheless; in the latter, on the other hand, the desires and passions do not arise at all.42 This last forms the highest

⁴² Bhagavad-Gītā, Ch. V, 23 and 26.

58

stage in the life of control, when the lower self is so entirely subjugated and dominated by the higher that it occasions no ripples in the stream of consciousness of the latter, and the control is perfectly spontaneous requiring no effort at all.

A higher stage is reached when the self feels its complete detachment from its lower nature and feels that it does nothing and directs none to do anything. If, in the former stage, it felt like the master having the lower nature at its absolute command, now it feels completely detached and having no connection with anything else. Although the term 'vaśī,'—is used in this connection,43 emphasis is not on the 'vasitva' or mastery over lower nature but on the feeling of detachment. The self feels that the lower nature is no part of itself, but that it is different from it, just as the owner is different from his house where he resides.

This isolation of the higher self and the corresponding elimination of the lower self lead to samadarsana or perception of the equality of all things. It is the lower nature that is responsible for all division and difference. The Pure Cit, the Pure Self which is all-luminous or rather luminosity itself, is all-pervading and the same everywhere. It is kutastha nitya that is free from all changes whatsoever, and not like the Sāmkhya Gunas, a parināmi nitva, i.e., something whose identity can be discerned even amidst changes.44 So long as the connection with the lower nature is not perceived to be illusory, and the Pure Cit or the Self is not recognised to be the truth, perception of inequalities and differences (visamadarsana) remains. With the elimination, however, of the lower nature which is aupādhic (due to imposition), samadarsana Brahman or the Absolute Self is nirdosam samam-Perfect Synthesis or Harmony that is absolutely changeless and the same everywhere, and with the perception and

Alagavad-Gītā, V, 13.
 Brahma Sūtras I, i, 4.

attainment of this Highest Harmony, and with the steadiness of this attainment, ends the course of Sādhanā.

The course of this development has been viewed from various standpoints. It is a history as to how the higher self or the element of divinity gradually takes possession of and subdues the lower self until it is eliminated altogether; or how the dependence of the subject on the object is gradually lessened until finally the object merges entirely in the subject; or, again, how disharmony is lessened by and by until it disappears altogether; or how contradictions are more and more resolved into higher and higher syntheses until all are resolved in the Highest; or, again, how differences are gradually merged in the One, unchanging, identical Absolute. Sādhanā involves a struggle through which siddhi (consummation and success) is attained, and all struggle presupposes an alien element to be overcome. This resolving or overcoming of the alien element, supposed or real, is common to all the conceptions, however they may differ otherwise in details and forms.

From another standpoint, Sādhanā may be regarded as the attempt at bridging over the gulf between our surface consciousness and the vast expansive region of consciousness or cit lying behind the superficial states of consciousness. Ordinarily the connection between the two regions seems to be lost and we are not aware of the experiences belonging to the deeper layer of conscious-That there is another and a deeper level of consciousness behind the surface-consciousness seems to be abundantly proved by the phenomena of hypnosis, clairvoyance, thought-transference, etc. The theory of the sub-conscious and the modern emphasis on the problem by recent psychology have done much towards the understanding of the Hindu view of the Pure Cit, which however is not to be identified with sub-consciousness. The surface-consciousñess is a bifurcated, or rather, a trifurcated manifestation of the divisionless cit, i.e., of the

Absolute Spirit.45 However strongly we may reject the compartment divisions of the Faculty Psychologists, we can hardly deny that the surface-consciousness reveals the predominance of or emphasis on one or other of the elements of thinking, feeling and willing in every mental Isolation and division, or rather, specialisation and distinction, characterise surface-consciousness which can therefore yield us only partial views of things. Hindu Sādhanā has for its goal a spiritual experience which is not a partial and one-sided realisation of the intellect, feeling or will, but which is the realisation by the entire individual through the whole dimension of his existence. Such an experience can be had only if one can dive into the serene and transparent lake of Infinite Consciousness or cit underlying the stream of surface-consciousness. This Bhūmā Cit is not infra-conscious or below the level of consciousness although it lies behind it as its substratum. The surface-consciousness is a mere shadow, an outward expression, an imperfect image of, or a superimposition (according to Sāmkara-Vedānta) on the Bhūmā Cit. The spiritual experience that apprehends or realises this Bhūmā Cit in its naked splendour can happen only when the divergent elements of surface-consciousness harmoniously blend into a synthetic whole and re-unite into the original bond out of which they seemed to emanate. As Tuckwell beautifully puts it,46 "It is a sublime rational immediacy in which the elements of thought and feeling after having diverged and been distinguished in a reflective, self-conscious mind, meet and harmoniously blend once more."

⁴⁵ Ekamapi svamsvabhāvamātmānam
Grāhyagrāhakanānāvaicitryeṇāvabudhyate
Paramārthasāra, verse 25.
Also, draṣṭā śrotā ghrātā ahameva racayāmi,
Ibid., verse 50

46 Religion and Reality, p. 311.

CHAPTER IV

DIFFERENT FORMS OF SADHANA

Sādhanā begins with the consciousness of the existence of some Supreme Power, an intimate connection or rather a conscious union with which is deemed absolutely essential to the realisation of the summum bonum of life. This Supreme Power has sometimes been regarded as the Higher Self of man himself and not any foreign power with whom only an external connection could possibly be established. Sādhanā, with the Hindus, thus means the conscious effort at unfolding the latent possibilities of the individual self and is hence limited to human beings alone. Below the human level, Nature is always developing and gradually maturing sub-consciously and unconsciously the hidden possibilities, and the whole process is at the sub-human level automatic. It is only in the human being that self-consciousness first arises, and the need for a fuller development is consciously felt. Here a new equipment, viz. a conscious effort apparently separate from the activities of nature, comes into being The spirit perceives vaguely its latent infinitude and realises gradually that its limitation and bondage are not inherent in its nature but are rather imposed on it, and wants somehow to shake them off and thus realise its full autonomy. Liberation or mukti is identical with freedom. and freedom is expansion. It is matter and contact with matter that have made the spirit appear limited. deeper and deeper we dive into spirit, the more of expansion, freedom and light do we feel and enjoy, and "the contrast is striking between the melancholy meanness of matter and the magnificent generosity of spirit." The conscious urge of the finite to become more and more

¹ India: Her Cult and Education by P. Mukherjee, pp. 48-49.

expanded till it realises its infinitude is what is really meant by mumuksutva (desire for liberation) which forms the unmistakable first step in the course of Sādhanā.

Sādhanā may broadly be divided into two important phases—(1) negative and (2) positive. These two sides are clearly marked in every important line of Sadhana. The negative side is commonly referred to as vairagya (desirelessness), while the positive is designated abhyāsa (repeated practice).2 The negative side represents the elimination of attachment to everything finite, while the positive aspect helps to bring out the element of infinitude in the vaccuum created by the negative phase of Sādhanā. The negative is thus logically prior to the positive aspect, but in reality the two aspects are intermingled and they help each other. The negative aspect is only preparatory and creates the proper field for the positive Sadhana. value of the negative aspect consists in withdrawing the mind from things other than the object of interest, so that the positive aspect of concentrating the entire mind on the topic at hand may be fully serviceable. They are thus complementary aspects which together constitute the entire field of Sādhanā. These two aspects are beautifully expressed in Vyāsa's Commentary on the Yoga Sūtras:3 "The stream of consciousness flows both ways-towards goodness as well as towards evil. That which is moving towards discrimination and leading to redemption is good, and the other which is indiscriminative and leading towards worldly affairs is evil. Through detachment the flow towards worldly concerns is checked, and through repeated attempts at discrimination, the flow towards spiritual progress is opened."

In the Jñāna-mārga, the negative side is illustrated by such preparatory disciplines as nityānityavastuviveka (discrimination of the permanent and the transitory),

62

² Abhyāsavairāgyābhyām tannirodhaḥ P. Sūtras I, 12. Abhyāsena tu kaunteya vairāgyena ca gfhyate Bhagavad-Gītā, VI, 35. 3 I, 12.

ihāmutraphalabhogavirakti (indifference to pleasure of every kind either in this world or in the next), janmamrtyu-jvarāvyādhiduḥkhadoṣānudarśanam (constant perception of and reflection on the sorrows attending birth, death, disease and old age). This negative attitude is perhaps summed up in what the Bhagavad-Gītā describes broadly as aratirjanasamsadi⁴—absence of pleasure in the company of worldly people. Nothing worldly and finite can yield pleasure to one who is in search after the Infinite.

The positive aspect is limited to śravana (hearing the and understanding their meaning sacred texts arthanusandhana), manana (reflection and ratiocination or tattvānusandhāna) and nididhyāsana (constant meditation on the conclusions established by ratiocination). This is summed up in what the Bhagavad-Gītā calls adhyātmajñānanityatvam5—constant living in things spiritual. the negative phase of removing all obstacles is completely attained, śravana alone is competent for the acquisition of truth.6 Great emphasis has been laid upon the negative aspect of Sādhanā, not only by all the different sects of the Hindus, but by other religions of the world. This negative side is described as the stage of purgation which is the essential preliminary to all illumination.7 The divine discontent, the unwillingness to be satisfied with the merely animal level of existence, is the first stage in the development of spiritual consciousness, and this, when earnest and real, cannot but lead to purgation or cittaśuddhi. The purification of the citta or mind is the one thing that is indispensable, and whatever differences might exist with regard to other points, all the different forms of Sādhanā agree in holding that this is the basis of all true illumination.

In this connection it will not be out of place to mention that the real value of asceticism consists in pro-

5

No Shri Shri Ma Anandamayae Ashram

⁴ Bhagavad-Gītā, XIII, 10.

⁵ XVII, 11. ⁶ Vākyāt tattvamatirbhavet.

⁷ See Mysticism by Underhill.

64

PHILOSOPHY OF HINDU SĀDHANĀ

viding a proper atmosphere in which the truly spiritual life can be lived, and that the disciplinary practices should always be regarded as merely a means to an end. Their "necessity is", as Miss Underhill truly remarks, "a purely practical question." The detachment of the will and the senses is the essential thing, and if this can be attained without resort to physical expedients, these latter cannot only be eliminated, but persistence in them would be foolish, if not also absurd.

The Bhakti line of Sādhanā does not place much emphasis on this negative phase and regards vairagya or desirelessness as not much helpful towards spiritual realisation.8 By this we do not mean that there are no preparatory disciplines in the Bhakti line of Sādhanā; these are not only many and multifarious, but they are here more obligatory than in other forms of Sādhanā. All that we want to point out is that here the division into the positive and the negative phases' cannot strictly be maintained. The negative line of Sādhanā does not necessarily precede the positive. Love of God is the one thing that is essential, and indifference towards other things (vairagya) is not to be sought separately. God and all that is God's are loved, and automatically everything other than God and the Divine ceases to be of any importance. Trsnātyāga (desirelessness) comes as a consequence of or rather pari passu with10 Krsnanisthā-(love of God). The Bhakti-marga points out that it is wrong psychology to try to drive out things from the mind and to make it a vacuum before filling it up with other things. If we fill up the mind with God, automatically other things disappear. This is the direct method of getting rid of worldly things and objects, and also of realising God.

In the Pātañjala-Yoga, we clearly find this division

⁸ Bhāgavata Purāņa XI, xx, 31.

⁹ Vairāgyasya bhaktijanakatve eva doso na tu bhaktijanitatve. Viśvanātha's Mādhunyakādambinī, p. 120.

¹⁰ Bhaktih pareśānubhavo viraktiranyatra caisa trika ekakālah.

Bhāgavata Purāna.

into the positive and the negative aspects. Pratvāhāra (withdrawing from things other than the object of meditation) forms the negative step, while dhāranā (concentration), dhyāna (meditation) and samādhi (ecstasy) constitute the positive aspect. The negative precedes the positive and prepares the vacuum that is to be filled up by the positive. We find here a distinct methodological difference with the Bhakti-marga. The reciting of the name of God, the Bhakti school tells us, removes all obstacles. According to Patañjali, on the other hand, obstacles are to be removed first, through yama, niyama, āsana, prāṇāyāma and pratyāhāra, and preparation is to be achieved before there can be dhāranā and dhyāna. Although the Bhakti school sometimes tells us that the name of the Lord is to be recited being purified in mind and body and being free from all sins, still the purification itself, it is urged, is attained by the recitation of the name itself.

• In the Tantras, we find bhūta-śuddhi or purification of the gross, the subtle as well as of the causal bodies. This is purgation or purification of the sinful body and involves the removal of all sins and taints, acquired and inherited. This is what prepares the vacuum that is next filled up by the Mātṛkā or the pure spiritual creative Energy, which is the mother of all feelings and ideas (bhāva), as alphabets are the mother of language (bhāṣā). This corresponds to 'Creation of the New' of the Western Mystics.

II. We may adopt another principle of division which is closely connected with the previous one. Sādhanā has an exoteric and an esoteric, a bahiranga and an antaranga aspect. The bahiranga aspect is only preparatory and is rather remote from the spiritual experience while the antaranga Sādhanā is very near to and closely intimate with anubhava or experience. The antaranga sādhanā of almost all schools is dhyāna. It is nididhyāsana with the Vedāntist; it is dhruvā smṛti or smarana (constant memory of God) with Rāmānuja; it is dhyāna and samādhi with Patanjali; it is loving communion and blessed relationship with God, according to Śrī Caitanya

66

PHILOSOPHY OF HINDU SĀDHANĀ

and his school; it is mantracaitanya (rousing or vivifying the thought-power underlying the mantras) according to the Tantras, where the mantra and the devatā (the sacred word and the deity) become one, and the individual (Jīva) participates in the life of the Absolute (Siva). samādhi of Patañjali corresponds to the jñāna of the Vedantist, the nirguna sadhya bhakti of the Vaisnava, and the pūjā (worship) and homa (oblation signifying selfsurrender) of the Tantrika, and everywhere dhyana or meditation on the Absolute or on the identity of the individual and the Absolute is regarded as the immediate means to the end. All other processes are merely helpful towards dhyana. Thus, according to the Bhakti school, the vidhi-mārga enjoining the strict observance of the injunctions of the Sastras and the performance of all duties enjoined in the Scriptures, is merely a stepping stone to the raga-marga or the spontaneous and loving worship of God, where smarana or dhyana becomes the chief, if not the only, Sādhanā. In the Vedānta also, vicāra has nididhyāsana as its end, and even the still more remote disciplines of discrimination, desirelessness, self-control, etc., also help to prepare the body and the mind for dhyāna. In the Pātañjala-Yoga, yama and niyama (selfcontrol), āsana (bodily posture) prānāyāma (regulation of breath), pratyāhāra and dhāraņā (withdrawal and concentration) are all remote processes leading up to dhyana which directly yields samādhi. In the Tantras also, the real pūjā begins with the dhyāna of the identity of the Jīva and the Siva, and the other processes of asana-śuddhi (purification of the seat), bhūta-śuddhi (purification of the different bodies) and mātṛkā-nyāsa (filling them up with centres of divine energy) etc., are all devices for creating a field where dhyāna becomes spontaneous and easy.

III. We may notice three important divisions from another standpoint. In the Vedas, we find the division into the Karma-kānḍa, the Upāsanā-kānḍa and the Jñāna-kānḍa, corresponding respectively to the Samhitās, the Brāhmanas and the Upaniṣads, and since then, this

tripartite division has somehow got hold of the minds of common people. The division of Sādhanā into Karmamārga, Bhakti-mārga and Jñāna-mārga has been adopted generally, and we shall elaborately deal with these three later. The Bhagavad Gītā openly speaks of two divisions -Karma and Jūāna, 11 instead of three. Sometimes the Vedas also are said to have two important branches only -Karma and Jñāna. But this bipartite division does not in any way conflict with the tripartite one we have already adopted. Bhakti or Upāsanā comes under Karma and is not always given a separate place. The Astangayoga of Patañjali, all the Vaisnava schools, the Tantrika and Pāśupata forms of Sādhanā, and the sacrificial forms of Sādhanā as prescribed in the Vedas would all come under Karma. Under Jñāna, we have the Sāmkhya and the Vedānta forms of Sādhanā.

We can mark three distinct stages among the various forms of Sādhanā. The Vedic sacrifices form the first stage. The Gītā speaks of these as dravya-yajña (sacrifice of material things and objects). Here God is conceived of as the Almighty Power who is propitiated with the sacrifice of animals and material objects. Here great importance is attached to the details of the process and even the minutest omission is not condoned.

In the second stage, the stage of Upāsanā, mental sacrifice is added unto the material and we find that the sacrificial objects, the materials of worship, the flawlessness of the process itself, do not count so much as the feeling of reverence or worship. The bhāva or the bhakti (devotion) becomes the most important element in worship (Bhāvagrāhī janārdanah). God is no longer the Almighty Power that merely governs, but He is now sought as the Holiest of the Holies and as Perfect Love who is infinitely compassionate towards His children and who resides in the bosom of their hearts. Now the offering is love that establishes relationship between the wor-

¹¹ III, 3.

68

shipper and the worshipped. This is bhajana or upāsanā, the essence of Bhakti-yoga. This is the basis of Sādhanā advocated and elaborated in the Purāṇa Literature. The hymns in praise of the Lord, the offerings of leaves and flowers, and of fruits and water, and the reciting of the name of the Lord, mingled with love and reverence,—these form the items of worship in the Purāṇa period.

In the last and the highest stage, we find vicāra and jñāna occupying the most prominent place. This is spoken of as jñāna-yajña in the Bhagavad-Gītā,12 and is said to be superior to all other forms of worship. Here the externality of God is replaced by internality and philosophy becomes the highest form of religion, and the constant meditation of the Absolute with a view to its realisation becomes the chief element in the course of spiritual discipline. The Sāmkhya and the Vedānta, in common with Buddhism, recognise that philosophy is not merely the theoretical basis of religion, but that the highest form of religion is also identical with philosophy. The moral and other preparatory religious disciplines only make the vehicle fit for the high intellectual development or philosophical abstraction that is essential to all revelation. This sublime philosophical discipline that is most adjacent to the realisation of the Absolute is identical with what is spoken of as aubanisadic Sādhanā. Absolute is identical with the atman or the Self, and meditation on the nature of the atman would reveal the Absolute. The Absolute is now recognised to be not merely consisting of feeling and love and intelligence, but is apprehended as transcending all these and hence to be reached by the atman which also transcends intellect, feeling and love. God is not any foreign Power or even any Person other than our own selves, but He is our Higher Self. We have not to reach God and to attain Him as we attain things other than ourselves, but we have merely to unfold our own latent infinitude and gradually

12 Śreyān dravyamāyādyajñāj jñānayajñaḥ parantapa. IV. 34. grow until we reach the highest expansion. Attainment of God thus cannot be had by propitiatory sacrifices or by any other form of worship, but it implies only a realisation of one's real nature, only an expansion or a sublimation of one's own self. It is thus not merely having something or seeing something, but it is essentially being something. This form of Sādhanā is peculiar to the Vedanta, and although we find similar thoughts in Plotinus and Spinoza, a methodical and full treatment of this ātmopāsanā or worshipping God as one's own self, is perhaps the monopoly of the highest achievement of the Hindus, I mean, of the Vedanta. Mukti or Liberation is identical with the highest stage of expansion (Brahmabhāvaśca moksah). Brahman literally signifies the most expanded state. According to the Vedanta, to know Brahman is to be Brahman, and this only means that Brahman is the highest expanded state of the Self, and, as such, it cannot be known as an object but can be reached or realised only by undergoing the required development and expansion. The Iñanin or the liberated is not a 'spiritual freak,' as sometimes a mystic is wrongly supposed to be, but the man or the super-man "who has grown up to the full stature of humanity and united himself with that source of Life which is present everywhere."

These three stages give us three different conceptions of God, viz. God as the Almighty Power, God as the Supreme Person with whom we can enter into relationship of love, and God as the Self. While primitive religions mostly belong to the first type, and the higher religions of other countries belong mostly to the second, Hinduism has elements of all of these three. It is no wonder, therefore, that some foreigners not acquainted with the all-comprehensive spirit of Hindu culture, would find in Hinduism nothing but polytheism or animism of a crude sort, while others would find in the Bhagavad-Gītā, that priceless treasure of the Hindus, only a recapitulation of Christianity, while others, again, would be puzzled with a degrading non-moral, if not also immoral, pantheism and with the

hopelessly contradictory statements throughout the Upanisads. The so-called theism of the West is only an integral element in Hinduism and can be found abundantly in the Puranas. The Bhakti form of Sadhana, either of the Vaisnava or of the Saiva Schools, is essentially theistic, and if the supra-theistic position advocated by the Upanisads and the Vedanta cannot be appreciated fully by the theists of the West, it is because of its constituent elements which evidently transcend theism. The three stages described above would correspond roughly to the (1) Angāvabaddha, (2) Pratīka and (3) Ahangraha forms of Ubāsanā. The first is a many-sided form of worship involving a plurality of details. The course is not yet single-centred, and materials for progress and development are gathered from many sources. Just as the physical development has its many-sided activities, so also in the angavabaddha form of worship, there are multifarious processes, all working for spiritual progress. But although here the sources are many and separate, it is to be remembered that all of them have the same end in view. In order that the whole system, the full organism may work, it is necessary that all the parts,—the individual centres and organs, should be made fit through exerciseand this is perhaps done by angavabaddha upasana. This is also the end of karma which prepares the vehicle, and which also is many-sided and various.

The second form of upāsanā, viz., pratīkopāsanā concentrates on one particular form. It regards one symbol as the representative of everything. Just as the brain is the centre of the organism, so also does the pratīka symbolise the source of the universe, and the worship of the pratīka symbolises the worship of everything. Here the source is found out and worship is concentrated on this source. Here we find the transition from the 'many' to the 'one.' No longer is there any need for the multifarious activities in different directions, but now all actions turn towards the centre, the Symbol or the Pratīka. This Pratīka worship is the common character-

71

DIFFERENT FORMS OF SADHANA

istic of all forms of *Bhakti upāsanā*, viz., the Vaiṣṇava, the Saiva and the Sākta. The pratīka symbolises the one all-engrossing object of adoration, worship and love. It is the creator, preserver and destroyer of the universe and is present always in everything. The emphasis here is on the object and it is pre-eminently an objective Sādhanā.

The third form is designated ahamgraha upasana which is subjective par excellence. Here the object of worship is not different from the subject himself. The Self is not to worship any God different from itself, because there is nothing different from the Self. 13 The Self is infinite and absolute, and Sādhanā helps merely to reveal its latent infinitude and absoluteness. If in pratīkaworship we have found the transition from the many to the one, we find in ahamgraha upāsanā, the transition from the one-in-many or the many-in-one to the One without any division, the transition from the dualism of subject and object to the oneness or identity between the two, viz., the Self and the Brahman. In the first form, the worshipper finds tht 'many' to be worshipped and worships them all; in the second, the 'many' reduce themselves to the One and only the One Absolute is worshipped, but still the duality between the worshipper and the worshipped remains prominent; in the third, even this duality vanishes.

Upāsanā implies a close contact, an intimate relationship, a nearness and a proximity, or rather, an identity of levels, between the worshipper and the worshipped, and the ahaingraha upāsanā, in identifying the two, leads us to a position which should be regarded as the highest stage of attainment that can be conceived. Even the least trace of duality that is thought to be essential to worship or to a relation of love by all the adherents of the Bhakti school (either in this land or in the West), is, theoretically at least, detrimental to the highest realisation.

¹³ Brahmasūtras IV, i. 4.

72

If it is a fact that the more we approximate the ideal, the better we can understand and love the same, it is only reasonable to argue that the very best love and attainment would imply a stage where there is not the least difference between the worshipper and the worshipped leaving any room for duality. This principle is adopted in the Tantras which declare that it is possible to worship Siva only after becoming Siva, though they do not advocate an absolute monism like Samkara. The dhyāna of the deity to be worshipped precedes the worship itself, and in the process of dhyāna the sādhaka is to identify himself with the deity itself.

The three great forms of Sādhanā, Jñāna, Yoga and Bhakti are not arbitrary divisions but based on important principles. Sādhanā may proceed by emphasising the subject or by emphasising the object. The object-factor is emphasised by the Bhakti schools, while the subject by the Jñana and Yoga schools. The Yoga-system, again, gives primacy to will, and the development of the subject is sought to be attained through the education of the will. It is the will that manifests the whole personality of man, and reason, being only a partial element in his constitution, need not be separately trained. We find no important place ascribed to reason in the system propounded by Patañjali, although it is regarded as a subdivision of the Sāmkhya, which is pre-eminently system. The intellectual Kapila-Samkhya and Vedānta, both preaching Jñāna-yoga ascribe the primacy to reason which alone can control the other elements, because the other elements are subordinate to reason. Jñāna and Yoga are thus two sub-divisions of the subjective form of Sādhanā-one intellectualistic and the other voluntaristic, and they preach two distinctly opposite methods of attaining the end. In one sense, Sādhanā is nothing but the establishment of harmony and balance in an apparently disharmonious and unbalanced state. This can be done in two different ways. We may control the lower centre by means of the higher, or we may seek to control the higher centre through the help of the lower. The first is attempted by Jāāna and the second by Yoga. These two represent entirely different methods of procedure; some persons are not fitted for the one and some, not for the other. As Vasistha says, "O Rāghava, there are two ways of destroying or controlling the mind (citta),—viz., Yoga and Jāāna. Yoga is suppression of the mental states, while jāāna is right perception. Some are incapable of attaining yoga; others cannot have jāāna. It is because of this fact that the Lord Siva spoke of these two methods.¹⁴

These two, Jñāna and Yoga or rather Jñāna and Karma, are the high roads to the attainment of success. For men of higher attainments, jñāna or vicāra is efficacious. The Buddhi controls the mind, and the mind controls the sense-organs. This can happen to persons in whom reason is not only awakened but has also established its native supremacy over the subordinate elements, viz., impulses and instincts. This conquest of unreason by reason, of the body by the mind, of the mind by the Buddhi, of the lower by the higher, is real conquest, because it alone is permanent, inasmuch as it follows the real order of things. The other course, where the mind is sought to be controlled by the processes of the body, and where the Buddhi is sought to be fixed through mental processes of concentration and meditation, where the higher, in other words, is sought to be controlled by the lower, is at best an auxiliary process and may not be anything better than a temporary attainment. Yoga wants to control the mind primarily through physical and physiological processes. It is true that the mind is intimately connected with the body, and it is normally expected that the regulation of the physical and physiological processes would lead to a corresponding regulation

¹⁴ Dvau kramau cittanāśasya yogo jūānañca rāghava, Yogo vṛttinirodho hi jūānam samyagavekṣaṇam. Asādhyaḥ kasyacid yogaḥ kasyacittattvaniścayaḥ, Prakāśau dvau tato devo jagāda paramaḥ śivaḥ. Yoga-vasiṣṭha.

of the mental processes. The Yoga system, the Tantrika method and the Bhakti-mārga come under the second form of Sādhanā, viz., seeking to control the higher centre by means of the lower. The utility of the physiological processes prescribed by these forms of discipline can be very well understood when we think that breath and rhythm and harmony of notes are things that can be caught hold of by almost all persons, while very few persons can get hold of reason by which they are to control mental processes. Herein lies the special achievement of the Hindus that they have a course ready for everybody who seeks spiritual progress; while they prescribe Jūāna for the advanced, they prescribe Yoga and Karma for the beginners.¹⁵

But it is to be noticed that the physiological processes prescribed by the Yoga system can only help to induce the corresponding mental states but cannot compel their emergence. The mind represents a higher category than the body and, as such, the mind cannot be controlled by the body. It is seen in actual practice also that the physiological processes that induce concentration on one occasion fail to produce it on other occasions. But such is not the case when the higher centre is at work and seeks to control the lower centres. The body, like a servant, obeys the mind, and whenever the meditative mood (dhyāna) emerges, the body knows it and places all its resources under the absolute disposal of the mind for its every possible help. Man is under the control of the sense-organs and impulses so long as he does not realise the supremacy of his mind and reason, but once the superiority of reason is recognised and asserted, the impulses never fail to obey the same.

The greatest help can be derived when these two methods are combined. On the one hand, the higher reason may show us that the self has no real connection with the mind (manas) and the external object, and may

¹⁵ Bhāgavata Purāņa XI, xx, 7-9.

thus cut at the very root of all attachment; on the other hand, the physical and physiological processes which are the concomitants of harmonious mental and Buddhic states, may be taken recourse to in the expectation that the very same mental and Buddhic processes would recur. This is the secret and the real utility of physiological processes included under Hindu Sādhanā. As these accompany certain mental processes, they may, when repeated, induce the very same mental processes. The Lange-James theory in modern Psychology also lends support to this view. The essence of spiritual realisation is the consciousness of unity with the Divine, the perception of the Eternal and the Absolute in and through the individual, and any process or condition, whether physiological or mental, that helps to induce that meditative, serene and balanced state of the soul where such realisation becomes possible, has been regarded by the Hindu as of immense value for the sadhaka or the person who seeks spiritual advancement.

The Bhakti line of Sādhanā lies intermediate between Jūāna and Karma. It does not, like Karma, rely entirely upon the lower processes and seek to control the higher by the lower; nor, like Jñāna, does it solely rest upon the transcendent functioning of reason. It seeks to elevate human consciousness through the divine emotion of love which subdues all lower passions and impulses. Love can perform all that higher reason can command, if not even more, and all this is done with ease and spontaneity. Bhakti combines law with love, vidhi (obligatory rites and processes) with raga (spontaneous love), and thus it seeks help from the body and its processes also. Madhusūdana Sarasvatī has rightly observed that Bhakti is closely allied to both Karma and Jñāna, and that it removes all obstacles.16 As it combines both forms of Sādhanā, viz., controlling the higher by the lower and also the lower by the higher-it also achieves its end quickly.

¹⁶ Ubhayānugatā hi sā sarvavighnāpanodinī. Introduction to his commentary on the Bhagavad-Gītā.

CHAPTER V

A HISTORICAL SURVEY OF THE DIFFERENT FORMS OF SADHANA

It is difficult to attempt a history and chronological survey of the different forms of Sādhanā. The general difficulty of determining the dates of the earliest works of the Hindus pursues us here also. Moreover, all the different systems can be traced to the Vedas which are the earliest records of Hindu culture. It is believed that the Jñāna-mārga has its source in the Rg-Veda, the Bhakti in the Atharva Veda, and that the Yoga has its origin in the Sāma Veda. The three divisions of the Vedas-the Samhitas, the Brahmanas and the Upanisads-are also regarded as teaching Karma, Upāsahā and Jñāna respectively. The Vedas are regarded as eternal and uncreated, and are supposed to be revealed to Brahma in the very beginning of creation. If the Vedas are the sources of the different forms of Sādhanā, then, according to the orthodox view, all these must have been present eternally. Again, God Siva Himself is represented to be the author of the Tantras which are now believed by scholars to belong to a much later age than that of the Upanisads. The Sage Vyasa is credited with the authorship of the Mahābhārata and the Purāṇas, and also of the Bhagavad-Gītā and the Brahma Sūtras. Now, in the face of these statements, it is difficult to reconcile any attempt at a chronological survey with the orthodox opinion of the Hindus.

But although definite and accurate evidence of historical priority and posteriority can hardly be found out, still it is possible to some extent to mark out periods when particular lines of Sādhanā came into special prominence. It seems hardly probable that at a particular age all men adopted the Karma line of Sādhanā, or that at another

period all men could follow the *Upaniṣad* or the *Jñāna* form of Sādhanā. The truth rather seems to be that the various forms of Sādhanā had their adherents in almost all ages,—their differences merely suiting the capacities (adhikāra) of different men. By a particular period of Sādhanā, we mean, however, an age when that particular line of Sādhanā suited the needs and capacities of the *majority* of men. The periods of rise and fall, of revival and decline, of the different forms of Sādhanā are also to be understood in this limited sense, and we may attempt a historical study of the various forms of Sādhanā, bearing this fact in mind.

The commonly accepted division is:—(1) the Vedic, (2) the Pauranic and (3) thirdly, the Tantric methods of Sādhanā. In the early period of the Vedic Age, Sādhanā mainly consisted of sacrifices (yajña) and worshipping such gods as Agni (Fire), Sūrya (Sun) and Vāyu (Wind), etc. The inner significance and the mystery involved in the Vedic method of Sādhanā are not now intelligible to us and, at present, we can only remotely guess its real implications, and that also, only with regard to a few of its items. Even in the Samhita portion of the Rg-Veda, unmistakable anticipations of the transcendental monism of the Upanisads present themselves, and it is difficult to think that the Vedic mantras and sacrifices implied nothing more than a crude polytheism. One portion of the Samhitas could not be teaching polytheism, while another was undoubtedly proclaiming absolute monism. The mystic symbolism of the Karma-Kānda of the Vedas has become a sealed book to us and we have lost the key with which to unlock its mysteries. The attempt at a reconciliation of the apparent polytheism and monism of the Vedas by referring the different mantras to different historical periods does not seem to be well-grounded. The real meaning of a great work cannot be appreciated if we shirk the responsibility of facing its apparently contradictory doctrines and try to reconcile them by, referring them to different authors and different periods of history. The very same Upanisad, in

the same chapter, and sometimes in the same verse, gives us contradictory statements. These contradictions are not real, but are merely attempts at describing the Indescribable and are hints for transcending the lower categories of discursive thought. Sometimes, Brahman has been described as vital air (prāṇa), sometimes as mind (manas), sometimes as gross body (anna), and sometimes as the Self. These are certainly intended for men of different equipments and attainments (adhikāra) and do not reveal any real contradiction.

In the later period of the Vedic Age, the Age of the Upanisads, emphasis was laid on Knowledge (Jñāna). The futility of the sacrifices and other Vedic rituals for the attainment of highest salvation was proclaimed, and intellectualism had its undisputed sway. Sadhana, in this period, mainly consisted of philosophical reflection and highly abstract thinking as to the nature of the Self and ultimate Reality. The God of Religion became identified with the Absolute of Philosophy, and this Absolute, again, came to be interpreted in terms of the Self. Religion became purged of all dogmas and attained its highest development culminating and coinciding with the highest ideal of Philosophy. It was found out that the Self of the individual human being (Jīva) was really infinite and identical with the Absolute (Brahman), and that the possibility of all religion presupposed some such identity. The finite could never aspire to the realisation of the Infinite and a living communion with the same, had it been really finite and devoid of a latent infinitude. To reach the Infinite, one has to dive into the depths of one's own existence, and discover beneath the limitation and finitude of one's body, sense-organs, mind and intellect, the really illimitable Self that is eternally free. The realisation of the Absolute is not, in any sense, an object-consciousness,

Dūrāt sudūre tadihāntike ca.

Bṛh. Up. IV, iv, 5.

Mundaka Up. III, i, 7.

¹ Tejomayo'tejomayaḥ kāmamayo'kāmamayaḥ krodhamayo' krodhamayo dharmamayo'dharmamayaḥ.

but only self-knowledge; and that, not as the subject, but as pure Cit or unconditional revelation.

The most striking point in the Vedic period is that the conception of a Personal God, as found in Concrete Theism, is absent both in its earlier and later stages. The Vedic gods,-Sun, Fire etc. do not seem to satisfy the requirements of the One God of religion, and are merely Powers worshipped for the attainment of particular ends. Although the god Rūdra is mentioned in several hymns, he does not hold the same position as the Siva or Maheśvara of the Saivas and is not one of the trio,-Brahmā, Visnu and Maheśvara. The mantras and the sacrifices and the rituals of worship are the unfailing means of pleasing the Vedic gods and deriving from them favour and advantage. There is hardly any conception of Grace or the descending of the Infinite into the level of the finite. The conception of God as Infinite, coming into relationship with the finite individual in order to satisfy his religious need, is absent in the earlier Vedic period. The Upanisads, representing the later Vedic period, preach abstract monism and identify the Absolute of philosophy with the God of religion. aspect of a concrete God, entering into personal relations with individual human beings, does not seem to find any place in the purely monistic philosophy of the Upanisads.

Just as the polytheism and the elaborate details of the Karma-Kāṇḍa of the Vedas had led by way of reaction to the detailless and speechless intellectualism and abstract monism of the Upaniṣads, so also did the extreme intellectualism and highly abstract philosophy of the Upaniṣad Age set people in search of a more concrete principle that might appeal to their feelings as well as suit their average intellectual capacities. The Purāṇas fulfilled this want by supplying the conception of the Personal God and preaching the Bhakti cult. The triad,—Brahmā, Viṣṇu and Siva,—appear prominently, for the first time, in the Purāṇas and, whenever each is referred to, He stands as the Supreme God, ruling the whole universe and the destinies of all beings. God is no longer conceived of as a

80

limited Power or Powers, nor is He the transcendent Brahman or the intellectual Ideal of the Upanisads, He resides in the hearts of all beings and as antaryāmin guides their destinies and courses of action. He is to be realised not by the philosophical argumentations of the intellect but through devotion (bhakti). He is not only Omniscient and All-powerful, but is also All-merciful. Out of infinite compassion for His creatures, He descends to the level of finite human beings and, taking their hands, raises them up to His Blessed Abode. As Omnipotent, Absolute and Full, He is in want of nothing and is not to be won over by means of sacrifices or gifts, worship or prayer, mantras or works. As All-merciful and the fulfiller of all wishes, however, He comes to satisfy the religious need of the individual whenever it is sincerely and eagerly felt. He is thus to be attained by devotion and devotion alone.

The Puranas abound in legends about the birth and deeds of God in His various concrete manifestations. Apparently, the legends are intended to attract the attention of ordinary people and to preach to them a store of religious knowledge in the garb of ordinary stories. Very often the legends signify deep spiritual truths which become revealed through ceaseless meditation on the inner meanings of the symbols embodied in the legends. The myths are not the creations of unbridled imagination conceived in the childhood of the race, but represent "genuine spiritual experiences obtained and always obtainable by special methods and capable of special experimental demonstration."2 The symbolism of the romance of gods and goddesses, embodied in the Puranas, is intended to attract people by their apparently charming and simple contents. It is impossible to believe that the race that had produced the sublime philosophy of the Upanisads could be indulging in fairy tales and vain mythology in the period immediately following. The Puranas were intended to popularise the monistic teaching of the

² India: Her Cult and Education by P. Mukherjee.

Upanisads by means of the doctrine of the Personal God, on the one hand, and the presentation of the highly abstract spiritual truths through concrete stories; on the other. By offering the spiritual truths in the shape of attractive tales, the Puranas attempted to get hold of the attention of the common mass of people through the direct method of teaching. The rigid asceticism of the Vedic Period and the high ideal of renunciation of the Upanişad Age could no longer tempt people to the spiritual cause, and so, the commands of the Vedas and the abstract philosophy of the Upanisads had no influence whatsoever on the majority of men. The Puranas taught, not like a master enforcing punishment for violations, but like a friend advancing good counsels on the merits of the cause. The age of the Puranas unmistakably reveals an age of reaction and an age of decline, where we notice a transition from transcendental monism to concrete theism, from sublime philosophy to garbed mythology, from the life of pure reason to the life of flowing emotions, from high philosophising to ritualistic worship.

The Tantric method of Sadhana came into prominence perhaps later than the Puranas, although some of the Tantras might be earlier than most of the Puranas, and the philosophy of the Tantras served as the basis of the Bhakti form of Sādhanā inculcated by the Purānas. There is so much similarity between the Pauranic and Tantric teaching that it seems unjustifiable to regard them as two distinct forms of Sādhanā. The union of Siva and Sakti (God and Goddess) of the Tantras corresponds to the union of Laksmi and Nārāyana in the Pancarātra and the Vaisnava Purāņas. Māyā-śakti, niyati and kāla correspond to the six kañcukas (limiting forces) mentioned in the Saiva systems. The eternal connection between Sabda and Artha, and the regarding of Sabda-Brahman and Para-Brahman as two aspects of the Supreme Lord, emphasised by the Tantras, find expression in the Puranas and the

³ Bhartrhari also establishes the essential connection of Sabda and Artha; Vākyapadīya, Ch. I.

82

Bhakti texts as the doctrine of the identity of the nāma (name) and the nāmin (the God bearing the name). 'The nimesa and unmesa correspond to anugraha and nigraha. The soul is debarred from realising its natural perfection owing to the malas (fetters) of (1) atomicity (anutva), (2) impotence (kiñcitkaratva) and (3) ignorance (ajñānatva), just as owing to the kañcukas, in the Saiva system, the soul appears to be limited.4 In fact, the Tantras and the Purānas preach almost the same philosophy as well as the same method of realisation. Both emphasise the importance of worship and rituals and maintain that a difference exists normally between the individual (Jīva) and the Absolute (Siva). But it is to be noticed that there is an important point of difference. While the Tantras have retained much of the absolute monism of the Upanisads by holding that the ultimate goal of the Jīva (individual) is to be united with Siva (Absolute),5 the Purānas, and the Bhakti cult based on the same, have tended towards dualism and have preached an ultimate difference between God and the individual. It is to be remembered, however, that the earliest works on the Bhakti cult, viz. the Pañcarātra Samhitas, and some of the Tantras, do exhibit clearly the Advaitic influence and show that the sharp antagonism between Jñāna and Bhakti Schools is of a much later origin. In the Padmā Tantra, for example, Brahmā puts the question "What is the difference, O Highest Spirit, between Thee and the liberated soul?",-to which the Lord answers "They (the liberated) become I; there is no difference whatsoever." If we leave aside the doctrine of Māyā which later came to be regarded as the distinguishing feature of Advaitism, we can meet with many such advaitic passages in the Pañcarātra Samhitās.6

The Tantras seem to have arisen out of the Atharva-

Viinānabhairava.

⁴ See Paramārthasāra, verse 17.

⁵ Cidātmasattve bhedānupapatteļi. Kṣemarāja's Commentary on Sivasūtravimarśinī, p. 6 Ciddharmaḥ sarvadeheşu viśeşo nāsti kutracit.

⁶ Introduction to Ahir. Samhitā by Dr. Schrader.

Veda,7 and they occupy themselves with various topics connected with magic or Black Art which have hardly any connection with spiritual culture and development. The same emphasis on the efficacy of mantras is observed in the Tantras as in the Atharva-Veda. The Tantric method of Sādhanā combines elements of yoga, worship, prayer and meditation on the identity of the individual and the Absolute, and thus shows evident signs of eclecticism. The way in which the element of yoga is incorporated in the Tantric form of Sadhana, and emphasised in some of the later Puranas, leaves no doubt as to the prevalence of the Yoga method of Sādhanā prior to the Tantric and the Paurānic ages. The wide influence which the Yoga form of Sādhanā exerted on the other forms can be traced throughout the history of Hindu Sādhanā. The Tantras accepted the monistic philosophy of the Upanișads, appreciated the value of worship and prayer along with the Bhakti schools and, like the Yoga system, laid great emphasis on the intimate relation between the body and the mind and also on the discovery and culture of the most important bodily centres and processes connected with the mind. The special emphasis which the Tantras lay on the Susumnā nādī and the six Centres (Sat-Cakra) show not only the importance that has been ascribed by them to the Yoga method but also the nature of the development that the Yoga method had derived from them.

The Tantras preached an easy and short method of spiritual achievement, and sought to provide persons of all grades of equipment with suitable courses of discipline. The Tantric method of Sādhanā was of a highly mystical type, and much of it was expressed through dark symbols, the key to which rested only with the initiated. The Tantra is really an occult science and, like all occultism throughout the world, veiled its teachings under the garb

The Sukranītisāra explicitly states that the Tantras are derived from and are a continuation of the discipline of the Atharva-Veda.

Ch. IV, Sec. iv.

84

of cryptic words and symbols. People, uninitiated in the mysteries of deep spiritual significance embodied in the symbols, very often misinterpreted these latter and engaged themselves in dark and obscene and definitely immoral practices with the false idea of following the genuine Tantric methods.

With the appearance of Buddhism we find a new epoch in the history of Indian thought and civilization. The preachings of Buddha indicate a definite reaction against ceremonialism and superstition in religion, uncritical dogmatising in philosophy, and unholy and immoral practices in life. It was the mission of Buddha to show that religion was a thing of the deepest consciousness of the individual and had very little to do with the rituals and cruel and unholy practices with which it was not only sought to be associated, but which were regarded by the mass of people to constitute the very essence, if not the whole, of religion. Buddhism was an attempt to purge religion of its inessential associates which very often hinder true religion rather than reveal and develop the same, and to found it on the secure basis of morality, on the one hand, and to deliver it from the clutches of lifeless and abstract metaphysics, on the other. In Buddhism we thus find the very same lofty ideal of the Upanisads, the supremely transcendent nirvana—the absolutely free and unresisted experience that is altogether sufferingless, but not the doubtful dogmas of religion and the dogmatic tenets of speculative philosophy. The influence of Buddhism on later religious doctrines and philosophical systems can hardly be overestimated. It is very much doubtful whether India could now boast of the lofty idealism of Samkara and the absolutely dogmaless religion of the Vedanta as her high water-mark in the sphere of philosophy and religion but for the purifying and critical influence of Buddhism all over the country. The significance of the distinguishing characteristics of Pre-Budhistic Hindu thought and culture and the Post-Budhistic forms of thinking and discipline cannot be fully

6

comprehended if we fail to attach due importance to the contributions of Buddhism. Hinduism has been able to maintain its own so long because of its wonderful powers of assimilating new forms of thought and culture to itself. When Buddhism developed into mahāyānism, it was gradually absorbed into the ātmavāda of the Upaniṣads, and Samkara and Gauḍapāda incorporated the important elements of Buddhism in that form into their philosophy.⁸

Samkara emphasised that the possibility of religious and philosophical attainment depended on the recognition of the fundamental identity of the Absolute and the individual. If the individual is ultimately finite, there is no chance of his ever reaching the Infinite and the Absolute. Philosophy as well as Religion aims at the attainment of the Absolute, and ex hypothesi such attainment must be denied to the individual human being, if he is after all finite. Samkara, therefore, maintained that the individual (Jīva) was not really finite but was at bottom identical with the Absolute, and that all finitude was illusory. Emancipation from bondage does not depend on any process or action, but results from or, strictly speaking, is realised by the knowledge that the individual is really identical with the Absolute. There is no bridge from bondage to freedom and the soul does not really attain freedom, but the fact is that the soul that is eternally free merely recognises its freedom.

The true significance of the transcendental idealism and the superior logic of Samkara could not be comprehended by the ordinary mass of people, and the misunderstanding was the source of many abuses in social and religious practices. The doctrine of the identity of the individual and the Absolute produced in the minds of

⁸ The decline of Buddhism may also be traced to the degrading and revolting doctrines and practices of the vajrayāna. The evidence of the depths of immorality to which Buddhism was degraded in the mediæval age is to be found in the two works of the vajrayāna school published in the Gaekad's Oriental Series, (1) Prajūopāyaviniscayasiddhi of Anaūgavajra and (2) Jūānasiddhi of Indrabhūti.

common people the impression of the futility of all religious and moral obligations, and a very low standard of morality prevailed in the centuries following the age of Samkara. The numerous Buddhist Tantras display a standard of morality that cannot but be regarded as a great fall from the lofty ideal of the Buddha and Samkara. Ignorance of the hidden meaning of the secret symbols of Tantrism as well as of the true significance of the sublime idealism of Sankara's philosophy, was to a very great extent responsible for the heinous and obscene practices and the low standard of morality prevailing in the society when Sri Caitanya appeared as the great religious reformer. Before his advent, Rāmānuja helped, to a great extent, to remove from Southern India some of the defects in religious practices, arising from the misunderstanding of Samkara's philosophy, by preaching the doctrine of qualified Monism in opposition to the Absolute Monism of Samkara. Bengal, the home of Tantrism, however, Ramanuja's philosophy could wield no great influence, and the abuses of Tantrism continued unabated. It was Srī Caitanya who, by his character, practices and philosophy, exerted an influence in Bengal that could be likened to the influence of the Buddha in his time all over India, and helped to eradicate most of the evils then existing. All the four important Vaisnava Schools founded by Madhva, Nimbārka, Vallabha and Rāmānuja, show marks of strong reaction against the absolute monism preached by Samkara philosophical side, the theoretical or the against the evil and definitely immoral practices, falsely supposed to be enjoined or at least allowed by the Tantras. on the practical side. All of these Vaisnava sects attempted to revive the old Pauranic method of Sadhana and fought hard against the Tantric methods of worship. Great emphasis was laid by them on suddhācāra and suddhāhāra.9

⁹ Āhāraśuddhau sattvaśuddhih, sattvaśuddhau dhruvā smṛtih. Rāmānuja takes āhāraśuddhi literally while Samkara interprets it in a more comprehensive sense to include all that is gathered by the senses from the outside. Rāmānuja's emphasis produced an efficacious discipline.

purity of practices and purity of food, in both of which fields, the false interpretation of Tantrism had been responsible for most serious abuses. The doctrine of the identity of the individual and the Absolute, which was regarded as the root cause of all those abuses, was also most vehemently opposed, and each of those Vaisnava sects declared with all the force at its command that the individual could never be identical with the Absolute and that it was blasphemy even to think of that. Srī Caitanya, who founded a very important Vaisnava sect in Bengal, also preached that the individual was at all stages the servant of the Lord, and to serve God was his mission. Paurānism could be best understood as a reaction against the high intellectualism of the Upanisads, on the one hand, and the Karma doctrine of the Vedas, on the other, so also the revival of Paurānism in the Vaisnava schools, which might be styled Neo-Pauranism, might be explained as a reaction against the Absolute Monism of Samkara, on the one hand, and against the Tantra practices, on the Vaisnavism has not yet lost its influence and it is undoubtedly the fact that it is one of the most,-if not the most,-powerful influences that are shaping the religious destinies of India to-day. But it is also to be admitted that Tantrism had already become too powerful in some parts of the country to be eliminated altogether by any subsequent religious movement, and Vaisnavism had to incorporate many Tantric elements before it could make any appeal to the people. To-day, we find Pauranic and Tantric elements combined in our daily worship; -in our morning and evening prayers we recite Vedic as well as Tantric hymns; in the process of initiation (dīkṣā), the Vedic as well as the Tantric forms are combined. We thus find that Tantrism has somehow saturated almost every sphere of our spiritual discipline. Whether one is a Sannyāsin or a householder, a Vedāntist or a Vaisnava, a Sākta or a Saiva, now-a-days, he combines the Vedic, the Paurānic, and the Tantrika methods of Sadhana. Vija mantra with which the Sādhaka is initiated is supplied

in almost all cases by the Tantras; the *Upāsanā* or worship of the Deity is mostly in accordance with the Purāṇas; and, in theory, the Upaniṣad philosophy or the philosophy of the Gītā, the epitome of the teachings of the Vedas, is generally accepted.

PART II. SPECIAL FORMS OF SADHANA

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CHAPTER VI

KARMA-MĀRGA OR THE PATH OF ACTION

The earliest form of Sādhanā advocated by the Vedas is Karma. The Karma-Mīmāmsā Philosophy also is perhaps the earliest of the six Darsanas preserved to us.1 The term 'Karma' was very often used in the Vedas in a limited sense to denote sacrifice. In the broad sense, it includes all actions, physical and psychical, although there is a tendency to limit karma to actions performed by the body only. Such mental processes as meditation and reflection (dhyāna and vicāra) are generally excluded from the province of Karma by the Vedantists; for example, when they recommend abstention from all karmas in the vividisā sannyāsa stage, they do not yet prescribe abstention from dhyāna and vicāra.

All the schools of Sādhanā agree in holding that the realisation of the highest end (siddhi) is impossible unless one is purified in mind and body, and that this purification can come through karma alone. The impurities that have somehow crept into the human system can only be removed through constant action and exercise of the organs and faculties. Samkara rightly maintains that śuddhi or purification is impossible without action or movement.2 The indispensableness of karma for the attainment of purification has been emphasised by all the schools of religious thought.3

But although there is common agreement as to the purificatory function of karma, there is yet a great deal of

¹ Keith-The Karma-Mīmāmsā, p. 5.

² Na hi acalato śuddhirasti-Bhāsya on Ch. Upanisad.

^{. 3} Tathā hi āśramavihitanityakarmānuṣṭhānāddharmasamutpādastatah pāpmā vilīyate.

Bhāmatī III, iv, 26. Tāvat karmāņi kurvīta na nirvidyeta yāvatā. Bhagavata Purana XI, xx, 7.

controversy with regard to the utility of karma in the later stages of the course of spiritual dsicipline. Vedanta, for example, thinks that karma remains far behind and cannot help us in climbing the highest steps of the ladder of spiritual realisation. Vācaspati argues that karma is useful in the attainment of self-realisation or liberation only indirectly through the generation of the desire to know (vividisa). The desire for knowledge goads one to listen and ratiocinate with concentrated attention, and then comes the non-discursive apprehension or intuition resulting from the great text, "That art Thou." Karma has no scope in the matter of determining the implication of the text, "That art Thou," whereby it might be supposed to have any utility either for meditation or of its result, intuition. It is to be understood hereby that the question of the adequacy of karma for the purpose of liberation (apavarga) is to be altogether thrown out of court.4 Karma is not only not helpful but sometimes positively distracting and injurious in the higher stages of development. The Purva-Mīmāmsā, on the other hand, maintains that knowledge (iñāna) alone can never yield liberation, but must be joined with karma for attaining the same. "That the fruits of karma will expire merely from knowledge is not at all a reasonable doctrine."5 Where it is said that the fire of knowledge destroys all karmas, it is only the manifested stage (sthū/āvasthā) of karma that is referred to as destroyed and not their latent stage also. Even jñāna (knowledge) is not able to change the character or the real nature of things (vastusvabhāva). By the destruction of things is meant their assuming the

⁴ Vividişuh khalu yukta ekāgratayā śravanamanane kartumutsahate, tato'sya tattvamasīti vākyānnirvicikitsajñānamutpadyate. Na ca nirvicikitsam tattvamasīti vākyārthamavadhārayatah karmanyadhikāro'sti yena bhāvanāyām vā bhāvanākārye vā sāksātkāre karmanāmupayogah. Etena vṛttirūpasākṣātkārakārye'pavarge karmanāmupayogo dūrannirasto veditavyah.

Bhāmatī III, iv, 27. Karmakṣayo hi vijñānādityetaccāpramaṇavat, Phalasyālpasya vā dānam rājaputrāparādhavat. Slokavārtika, Sambandhākṣepaparihāra Verse 96.

latent or rather the potential stage (śaktyavasthā) distinguished from the manifested stage, and even when jñāna (knowledge) is supposed to destroy karma, it can only destroy the manifested stage of karma and not its potential stage, because no other form of destruction is anywhere possible.6 Hence karma cannot be uprooted totally by means of knowledge (jñāna), because the potential stage (śaktyavasthā) of karma is not opposed to it (jñāna) and, as such, may remain simultaneously with It cannot be maintained that as karma results from ignorance (ajñāna), it can never remain simultaneously with knowledge (jñāna) which is opposed to it, because knowledge can only prevent the performance (anusthana) of karma but cannot uproot its potentiality. Therefore, knowledge cannot be the cause of liberation,7 inasmuch as karma is not totally extinguished through jñāna (knowledge). Kumārila argues, further, that if ignorance is the souse of the generation of karma, then with the removal of ignorance, all that can follow is the want of further production of karma, and not the want of the fruits (the result) of karma, viz. bondage.8 Had bondage been due to karma, it could have been removed with the cessation of karma, but as bondage is due not to the actual performance of karma, but to the mere fitness for karmas

6 Na hi jñānamapi vastusvabhāvānyathākaraņakṣamam ayam ca vastūnāme vināso yacchaktyātmanāvasthānam na hi anyādṛso vināsah kvacidapi sambhavati, sa katham jūānena kriyate jñānāgnih sarvakarmāni bhasmasāt kurute tatheti vacanam tu sthūlakarmavināsābhiprāyamiti.

Nyāyaratnākara on Verse 96.

⁷ Tacchaktyapratiyogitvānna jūānam mokṣakāraṇam,
Karmaśaktyā na hi jūānam virodhamupagacchati.

Slokavārtika, Sambandh, Śloka 94.

If it be supposed that:

Karmaṇāmapyajñānameva nidānam, ato niṣpanne jūāne karmanirodhānmokṣaḥ siddhatyeva.

The answer is, No,
Yadyapi nispanne jñāne na karmānusthīyeta tathāpi
śaktyavasthānān karmanām jñānenānirākaranādbandhala
syādeveti:
Nyāyaratnākara on Śloka 95.

8 Utpattau karmanām cestamajñānam kāranam yadi, Tannāśāt syādanutpattistesām na phalavarjanam. Slokavārtika, Sambandh, Verse 101.

(yogyatāmātranibandhana), it cannot be removed with knowledge, because although the actual performance ceases, the fitness remains even after jūāna is attained.

Knowledge of the Soul or atman can only prevent further accumulation of karma, but the karmas already performed can expire only when their fruits (suffering or enjoyment) have been reaped. There is, then, no further birth of the body, because no karma is left for reaping the fruits whereof the body should come into existence. Therefore, one who is desirous of attaining liberation should refrain from all prohibited (nisiddha) and fruitful (kāmya) karmas, and should perform only compulsory (nitya) and occasional (naimittika) rites in order to avoid sin.10 These compulsory and occasional rites (nitya and naimittika karma) are generative of such fruits as life in heaven etc., only when these latter are desired, but when these are performed without any desire for such fruits, no fruit accrues, and, therefore, these do not produce bondage through further accumulation of fruits. person who has attained knowledge of the self (ātma-jñāna) becomes free from all desires relating to the not-self including the body and the whole universe, and hence he is the person who attains liberation through performance of nitya and naimittika karmas. Thus, according to Kumārila, knowledge is only an auxiliary to karma so far as it makes the performance of nitya and naimittika karmas possible without desire for their fruits, viz. life in heaven, etc.; otherwise, the performance of nitya and naimittika karmas on the one hand, and the non-performance of kāmya (actions performed for some definite end) and nisiddha (prohibited) karmas, on the other, and the reaping of the fruits of the previous karmas, extinguish all

⁹ Karmanimitto hi bandhah karmanivrttau nasyet, yogyatāmātranibandhanastu bandhah, tasya vijñāne satyapi yogyatvānapāyāt na nivartteteti.

Nyāyaratnākara on Verse 101.

Nokṣārthī na pravartteta tatra kāmyaniṣiddhayoli,
Nityanaimittike kuryāt pratyavāyajihāsāyā.

Sambandhākṣepaparihāra, Śloka, 110.

karma and thus produce liberation. The bondage that is due to karma ceases with the total extinction of all karma. The auxiliary character of $j\bar{n}\bar{a}na$ is held by all the thinkers of the Pūrva-Mīmāmsā school, although the order given by Kumārila is sometimes changed and it is held that knowledge destroys the accumulated results of karma, while the performance of nitya and naimittika rites prevents further accumulation. 11

It is to be noticed that, according to the Mīmāmsā view, liberation (moksa) implies the cessation of bondage and hence also the cessation of karma and of the body that is the result of karma. It is the relatedness or relation to the body that is signified by bondage, and hence in liberation or want of bondage, it is the want or negation of this body-relation that is implied. Liberation happens when the body that has arisen is destroyed, and there is no further birth of a fresh body. According to Kumārila, liberation can be supposed to be imperishable only if what is produced in liberation is of a negative character (i.e. is of the nature of negation or abhava), everything positive that results from causes being perishable. What is produced as the result of the effort of the individual is merely the destruction or cessation of misery and of the karma and the body responsible for misery.12 This destruction or cessation of the body, although resulting from causes, is still imperishable, because destruction cannot be again destroyed; otherwise, it would imply non-destruction of the destroyed thing. The cessation of misery (duhkhanivrtti) is to be supposed as of the nature of a negation or non-existence that is produced (janyabhāva or dhvamsābhāva), and not of the nature of

¹¹ Cf. Bhāṭṭacintāmaṇi, p. 57 (Benares Edition). 12 Śarirasambandho bandhaḥ, tadabhāvo mokṣaḥ,

nişpannānām dehānām yaḥ pradhvamsābhāvaḥ yaścānutpannānām prāgabhāvaḥ sa mokṣaḥ, karmanimittaśca bandhaḥ karmakṣa-yādeva na bhavatīti.

Nyāyaratnākara on Sambandh Śloka, 106. Na hyabhāvātmakain muktvā mokṣanityatvakāraṇam, Na ca kriyāyāḥ kasyāścidabhāvaḥ phalamiṣyate. Sambandhākṣepaparihāra, Śloka 107.

96

PHILOSOPHY OF HINDU SADHANA

absolute non-existence (atyantābhāva); because, otherwise, the effort of the individual needed for the attainment of liberation would be meaningless. The Eternal Bliss that is manifested and experienced in the state of liberation is not anything that is produced or generated; it belongs to the ātman as its very nature or essence. Hence there is no inconsistency in supposing it to be eternal (nitya) although it is positive (bhāvātmaka), because it does not result from causes.

Prabhākara also agrees with Kumārila in asserting that mokṣa implies the cessation of the body and of the karma responsible for it. He defines mokṣa as the absolute extinction of the body due to the total exhaustion of all merit and demerit.¹³

This emphasis on karma as the essential and important factor in the attainment of liberation marks the essential characteristic of the path of Action or the Karma-marga. While the Mīmāinsā lays stress on the compulsory and occasional duties, Vedic sacrifices etc., the Gītā lays emphasis on desireless actions in every sphere of life and deals with the term 'karma' in its widest sense. The Vedic sacrifices now appear to present-day thinkers to be mostly meaningless and superstitious practices of the uncivilised which can have hardly any intimate connection with religion in the highest sense of the term. have to remember that the Vedas contain mostly very brief symbols of religious practices which signify much more than they superficially appear to mean. It is impossible to understand the proper significance of mystic symbols unless we can have in our possession the appropriate keys to unlock them. In some of the most important Upanişads, in the Brhadāranyaka and the Chāndogva, for example, the Vedic sacrifices and practices have been shown to be so intimately related with the highest philo-

¹³ Ātyantikastu dehocchedo niḥśeṣadharmādharmaparikṣayanibandhano mokṣaḥ.

Prakaraṇapañcikā, Tattvāloka, p. 156.

sophical knowledge¹⁴ that it would be arrogant dogmatism to deny any deeper significance underlying the seemingly irreligious and unmeaning practices. The words used are very often metaphorical, and the ceremonies performed are mostly symbolical representations of highly abstract truths. But it would be dogmatism in the opposite direction to try to impose our own meanings on them when we have lost the proper methods of interpreting them. We should remain silent as to their proper significance so long as we have not been able to rediscover the methods of interpreting those mystic symbols, but we should never allow ourselves to think that they are all meaningless and are of no great worth in the realm of spiritual discipline, because on this latter supposition we can never understand the internal connection of the different chapters of such great works as the Brhadaranyaka and the Chandogya.

Leaving these Vedic sacrifices as a subject which we are not competent to discuss, we shall engage ourselves with the discussion of karma in the sense in which the Gītā uses the term. We shall also discuss in a separate chapter the Yoga system of discipline which occupies a very prominent figure in the Path of Karma.

We can best understand the value of the different forms of Sādhanā, if we consider the respective contributions of each towards the development of the Sādhaka for the attainemnt of his goal. Karma, Bhakti and Jñāna are not to be regarded strictly as independent forms of Sādhanā in the sense that only one of them is sufficient for the attainment of the goal. These three are intimately connected with one another, and the co-operation of all of them is necessary for the realisation of the ideal. Modern Psychology no longer believes in the compartment division of the Faculty Psychologists, but firmly establishes the inter-connection of the various aspects of the mind. The secret which Psychology discovers is that when each aspect of the mind works in moderation, it helps the development

¹⁴ See Brh. Up., Ch. I and Chan. Up., Ch. IV, 5-14.

of the others along with it, but if any one aspect is given undue emphasis it rather eclipses and paralyses the growth of the other aspects. This working in moderation is also emphasised in the Gītā where we find Yoga described as 'samatvam' (balance). We call them different lines of Sādhanā because they represent three different aspects of the mind, each of which may be given emphasis and special attention while the others develop along with it. A Karma-Yogin, far from being devoid of Bhakti and Jīīāna, necessarily becomes a bhakta and a jīīānin at a certain stage of his development. Similar is the case also with the bhakta and the jñānin. A Karma-Yogin is one who builds his growth upon the aspect of willing or action, who develops all his faculties and brings them into fruition mainly relying on the development of the active side of his nature. The development of the entire man is absolutely necessary, and this is attained by different men possessing different temperaments through the emphasis on either the active or the emotional or the intellectual side of one's nature. The natural bent or aptitude determines the particular line of Sādhanā for every particular Sādhaka, but it is never to be forgotten that the particular line is merely an occasion or the main support for the development of all the different aspects.

Karma, Bhakti and Jñāna may be regarded as disciplines suiting three different stages in the course of development of the Sādhaka. The Sādhaka has to begin with karma, that being perfectly suitable to the beginner who is not yet purified in body and mind. It is karma that purifies the mind of the Sādhaka and makes him fit for the acquisition of higher truths. At this stage, the daily routine, consisting of worship, prayer, reading of sacred texts, etc., is followed merely because it is prescribed by the Sāstras, and not because the Sādhaka enters into the spirit of those practices. The daily routine of karma is to him now only a means to the end. But gradually the means itself becomes the end, and the worship of God, prayers, etc., are no longer performed with a view to an

end, but they themselves become pleasant, and a natural attraction is felt towards the object of worship. Worship and service now become a work of love, and to put it in the language of Dr. Martineau, "the life of the Law" is now converted into "the life of Love."

The stage of karma next gives place to the stage of bhakti or devotion, where a spontaneous and natural attraction for the object of worship characterises the mental attitude of the Sādhaka. This natural attraction necessarily draws the Sādhaka nearer and nearer to the object of his worship, and gradually the division between the ideal and the actual becomes healed up, until ultimately the ideal is reached, and the Sādhaka attains consummation by being merged and absorbed in the Infinite, and thus enjoys the unbounded extension, bliss and illumination that characterise the Infinite. This is the stage of Jñāna implying identity and absolute absorption of the finite in the Infinite.

All controversy arises when this aspect of mutual co-operation is lost sight of, and undue importance or unmerited neglect is accorded to one or other of these aspects.. Karma has very often been given a very subordinate place by the advocates of jñāna and bhakti. It is urged that only at a lower stage when the Sādhaka has not attained fitness for either bhakti or jñāna, karma is necessary, but when he has attained the requisite fitness, all karmas should be renounced.15 According to the advocates of the Jñāna-mārga, jñāna and karma cannot exist simultaneously, because they are absolutely opposed to each other; so, a person who has attained knowledge (tattva-jñāna) cannot perform any action. Action or karma implies desire as its source or spring, and desire unmistakably involves ignorance (ajñāna) or false superimposition on the nature of the self (ātman). So long as the real nature of the self is not veiled (avrta), and there

¹⁵ Tāvat karmāņi kurvīta na nirvidyeta yāvatā, Matkathāśravaņādau vā śraddhā yāvanna jāyate. Bhāgavata Purāņa XI, xx, 7.

is not the imposition of the attributes of the not-self on the self, no desire can arise and hence there cannot be any action (karma) in the ordinary sense of the term. Samkara emphatically declares that karma and jñāna are incompatibles, because one is the result of ignorance (avidyā) and the other involves true knowledge (vidyā). By karma, Samkara means only actions that proceed from desire as their spring, and not bodily activities of every kind. Some later Vedantists, however, could not appreciate his teachings thoroughly, and formed a mistaken conception of his view of the incompatibility of inana and karma. They interpreted 'karma' to mean 'bodily activity, and hence supposed that karma or bodily movement of any sort could not be consistent with inana. The cessation of bodily activities seemed to them to be necessary for jñāna, and in their zeal for neglecting karma, they sometimes even forgot that their master had taught the incompatibility of jñāna and karma only when jñāna had been reached and not before that stage. 16 This false interpretation of Samkara's teachings is very much responsible for the absolute breach between karma and iñana, action and knowledge, which is sometimes found among the modern followers of Sankara. Progress and development of every sort depend upon the harmonious working of both the active and the contemplative, the karma and the jnana aspects of our nature, and when any one of these aspects is neglected to over-emphasise the other, downfall is sure to follow. The teacher of the Bhagavad Gītā saw in his prophetic vision the wretched condition which is sure to follow an absolute division and breach between karma and jñāna, and therefore almost in every śloka, seeks to warn us against such a false doctrine. He teaches us that it is karma that forms the fountainhead of jnana, that it is action that leads to and culminates in knowledge,17 and

17 Bhagavad-Gītā IV, 34

^{.16} Apekṣate ca vidyā sarvāṇyāśramakarmāṇi nātyantamanapekṣaiva utpanna hi vidyā phalasiddhim prati na kincidanyadapekṣate, utpattim prati tu apekṣate.
Sainkara's commentary on the Brahma Sūtras III, iv. 26.

that it is sacrifice that pleases the gods,18 and in order that human life may be carried to its fruition, the close reciprocity between action and knowledge should never be neglected. Success is ensured only when the bow of Arjuna is combined with the intelligent consciousness of Krsna.19

Mr. Brooks, in his Gospel of Life emphatically declares himself against the views holding a false incompatibility between jūāna and karma, and regards such views as "The doctrine of the incompatibility of jñāna and absurd. karma makes God a fool. Read verse 22 of Chapter III where Sri Krsna declares Himself as the typical Karmayogi, and then pass on to the definition of the jnani as 'one with Himself' (VII, 16 and 18)-and frankly confess that if Karma-yoga must cease when jñāna is reached, the Bhagavad-Gītā had better be thrown away." P. 202, Vol. I.

The doctrine of the incompatibility of jñāna and karma, which has created much controversy and misunderstanding, is very often misunderstood, and the interpretation which the Sanikarites sometimes put upon the writings of Samkara is very often responsible for the criticism that is too often directed against them.20 Samkara emphatically declares no doubt that jñāna and karma, knowledge and action, are absolute incompatibles, and the two cannot exist together. The presence of the one must necessitate and imply the absence of the other, just as light must dispel darkness and darkness must disappear in the presence of light. In the sense in which Samkara declares this, it is impossible to refute him. Brahma-jñāna or aparokṣānubhūti of the self implies a state where the division into subject, object and the process of cognition implying a relation between the two (the triputi), has altogether disappeared, and where the self or atman is

¹⁸ B.G. III, 11.
Here 'Sacrifice' probably stands for Karma, and 'gods' represent 'illumination' or knowledge.
19 Ibid., XVIII, 78.
20 Prakāśānanda's views in Vedāntasiddhāntamuktāvalī.

102

PHILOSOPHY OF HINDU SĀDHANĀ

only infinite illumination and infinite expansion and infinite bliss, and where all categories such as the subject etc., are found to be hopelessly inadequate to describe the self. The self is realised to be something far above and altogether different from the category of the doer, the agent (kartr). And once this anubhūti or jñāna is attained, it is never lost. No action or karma can proceed from a person who, in the very act of realisation of the self, has identified his essence and whole being with that self, which is certainly not the agent. The Bhagavad Gīta abounds in passages implying this view of the self, viz., as the non-doer of any action. This is described by the word 'kevala.' "He does not know the truth who, because of his impure intellect, thinks and finds the self, which is kevala, i.e. motionless and changeless, as the agent." (XVIII, 16). So long as the Sādhaka does not attain this aparokṣānubhuti (the direct realisation of the self), all actions proceed from him as the subject and the agent; but as soon as the real nature (svarupa) of the self is directly realised, action, in the usual sense of the term, cannot proceed from him. It is not to be thought, however, that all bodily movements must cease as soon as jñāna is attained, and that the jñānin, from the moment he attains jñāna, remains perfectly inert as a stone.21 Śamkarācārya himself, must have composed many books after he had attained jñāna, and must have travelled very far in order to preach his doctrines to all parts of the country. He certainly could not hold a doctrine, the falsity of which he was realising every moment, not excluding the moment in which he was actually writing or teaching the doctrine to his pupils. Samkara certainly could not have meant the incompatibility of jñāna and all

Na ca nirvāsauamanaskasya jīvanahetuvyavahāro lupyeteti śañkanīyam, kim cakṣurādivyavahārasya lopaḥ kim vā mānasavyavahārasya.

Jīvanmuktiviveka, p. 57.

²¹ "It is not to be apprehended, however, that all actions must cease of the person whose mind is free from all desires; neither the operations of the bodily organs such as the eyes, etc., nor mental operations need be absent."

bodily movements, whatsoever, in the shape of actions; there cannot be perfect cessation of bodily activities so long as life lasts. All that he meant is that all karmas or actions become bādhita, i.e., cease to be karmas, as soon as one realises the true nature of the self as the non-doer, i.e. as akarty. From the standpoint of the ātman, all karmas, at this stage (i.e. when jñāna is attained) cease to be karma, inasmuch as they are found not to proceed from the self. Samkara maintains this position in innumerable places in his commentaries on the Gītā and the Upanisads. We may take two prominent instances from the Gītā. In Samkara's commentary on the 20th verse of the 4th Chapter, he clearly tells us that the jñānin, even doing, does nothing, because of his realisation of the self as the non-doer (niskriyātmadarsanasampannatvāt naīva kiñcit karoti sah). Madhusūdana Sarasvatī, following Samkara, comments on the 8th śloka of the 5th Chapter thus: -Because he finds the non-agency of the self in all actions, therefore, he is not attached to any action, although he performs all sorts of actions.22

This main teaching of Samkarācārya has too often been misunderstood and misinterpreted. Wherever Samkara emphatically protests against the compatibility i.e. the simultaneous presence, of jnana and karma in au individual Sādhaka, he means nothing else than that the notion of the agency of the self, implied in avidyā and karma, cannot exist simultaneously with the notion of the non-agency of the self implied in jñāna. From this he concludes that there cannot be any vidhi or compulsion for the jñānin, and that nothing binds him. He has no duties kāryam or kartavyam, which must be done, and the non-performance of which leads to pratyavāya or sin. This absence of all feelings of compulsion, constraint or bondage, marks an important characteristic of the liberated soul, and Samkara, as the champion of mukti or liberation which is the consummation and summum bonum of human

²² Yasmāt sarvavyāpāresvapyātmano'kartrtvameva pasyati ataḥ kurvannapi na lipyate iti yuktamevoktam.

104

existence and which gives eternal happiness and bliss, in his great enthusiasm, sometimes uses terms which are liable to be misinterpreted. The absence of $k\bar{a}ryam$ or kartavyam karma (duties) does not imply the absence of all karma (actions). The Lord Himself says: 'Although nothing is to be attained by me and nothing is before me as my duty, still I perform actions always vigilant.' In this passage, the first part describes the mental condition of the liberated $j\bar{n}\bar{a}nin$, and the second, the nature of the karma that such a $j\bar{n}\bar{a}nin$ performs. The actions that are seen to be performed by the $j\bar{n}\bar{a}nin$ can hardly be termed actions (karma), inasmuch as the self has been realised by him to be akartr or non-doer.

Some of the followers of Samkara, viz. the Samkarite Sannyāsins, however, sometimes interpret the above teaching in a sense which, instead of being suitable to the stage of jūāna or liberation, rather suits ajūāna and bondage. They hold that the Jūānin should not perform any action, because all actions imply distraction (vikṣepa). But is not this sort of akarma or cessation from actions itself a sort of bondage? Do not these 'should' and 'should not' imply compulsion and constraint? If it be held that the Jūānin does not perform any action, in the ordinary sense of the term, then, the position of the Jūānavādins is perhaps better understood.

At a certain stage in the course of Sādhanā in Jūānamārga, retirement from active life is indeed prescribed and recommended for the Sādhaka. This is known as the stage of vividiṣāsannyāsa. When the Sādhaka has reached the stage of dhyāna or nididhyāsana, i.e. when he finds that meditation has become spontaneous with him and he feels pleasure in withdrawing from the external world and retiring within, then, it is beneficial to the Sādhaka not to engage himself in any outward action, because such actions would interfere with the natural and easy flow of his meditation and thus would retard his progress. (Cf. Gītā XVIII, 51-53; VI, 10). This retirement from active life is needed temporarily in order that the stage of dhyāna

may attain maturity and consummation and thus lead to jñāna. But after jñāna is attained, there is no vidhi or nisedha, no injunction, positive or negative, no compulsion and regulation for the conduct of the jñānin. It is better to say that, at this stage, actions come out automatically and spontaneously from the jñānin, rather than that he performs actions.23 The self remains an impartial spectator or rather, not even a spectator, but merely the substratum upon which the whole show of actions rests. Actions do not proceed from will or desire (kāmasamkalpavarjita), but they come out spontaneously. The individual consciousness of the jñānin becomes identified with the Cosmic consciousness (Brahmavid becomes Brahman), and his actions are now no longer controlled by the individual centre of consciousness, but are taken up, guided and directed by the Cosmic consciousness. The jñānin becomes perfectly identified with the Absolute, and he does not feel, either in the consciousness side or in the bodily side, any individual centre of activity with which he may identify himself. It is from this standpoint alone that we can understand the stage of the liberated jāānin (Jīvanmukta) and can have an idea as to how actions may be performed without the least touch of desire or the working of the individual will.

Mr. Brooks²⁴ and late Lokamānya Bālgangādhar Tilaka²⁵ have both fought against the view that holds Jñāna and karma to be absolutely antagonistic to each other and that the jñānin should perform no karma. But it is to be noticed that their criticism is effective only against the wrong and rather superficial interpretation of Sankarācārya's doctrine. Their findings hardly touch the main teachings of the Sankara-Advaita system. They do not seem to recognise the important distinction between the Vividiṣā Sannyāsa and the Vidvat Sannyāsa stages.

Ayatnopanīteşvakşi digdravyeşu yathā punalı, Nīrāgameva patati tadvat kāryeşu dhīradhīli. Yoga-vāšişiha.

 ²⁴ See Brooks' Gospel of Life, Vol. I.
 25 See his Bhagavad-Gītā or Karma-Rahasya.

It is interesting to note that while Mr. Brooks at least in a footnote²⁶ guesses the real meaning of Samkara and gives him credit for the same, Lokamānya Tilaka, in his voluminous and scholarly work on the Bhagavad Gītā, does not seem even to hint at the real meaning of Samkarācārya. The very simple thought that Samkarācārya could not have preached a doctrine which he was contradicting every moment with every word he was uttering or every letter that he was writing (inasmuch as all these implied the simultaneous existence of jūāna and karma), and that some deeper meaning must have been underlying his teachings, did not occur to the learned author.

Lokamānya Tilaka is on very strong ground when he urges that the Bhagavad Gītā prescribes Karma-yoga as an independent line of Sādhanā which is to be practised from beginning to end, and that karmas are not merely stepping stones or mere 'ladders,' as Mr. Brooks calls them,27 to the attainment of jñāna, to be given up after jñāna has been attained. The partiality and onesidedness of almost all the commentators who establish the supremacy of jñāna and the subserviency of karma, have been rightly pointed out in his scholarly work. That Karma-yoga and Jñāna-yoga have been recognised to be two independent courses of discipline from the very earliest times have, I think, been abundantly proved by him. impartial student of the Bhagavad Gītā would, I hope, certainly recognise in it an attempt to revive an old doctrine (and this the Lord himself speaks out in the beginning of the 4th Chapter) and to establish that karmas need not be renounced either in order to attain jñāna (i.e. before $j\tilde{n}\tilde{a}na$ is reached) or even after $j\tilde{n}\tilde{a}na$ is attained. Its main aim certainly seems to be to fight against the doctrine which holds that karmas must be given up in

²⁶ 'Cease from action' does not mean 'make your bodies motionless.' It means "Realise your self actless at the back of an action," III, 27-29, IV, 18-24, V, 8-11, 13-21, XIII, 26, 27.

²⁷ Gospel of Life, Vol. I, Notes, pp. 87-88.

order that liberation may be attained. That the Bhagavad Gītā establishes Karma-nisthā or Karma-yoga as an alternative to Karma-tyāga or Jñāna-niṣṭhā is evident, and in this attempt it has been necessary on some occasions to over-estimate the one, because the establishment of the view that karmas need not be renounced, seems to be its aim. It has practically admitted the truth and suitability of the other theory, viz. that karmas are not necessary after jñāna is attained,28 which Mr. Tilaka calls nivṛtti-mārga or jñāna-niṣṭhā, and does not speak much about it; its only aim being to establish the adequacy and truth of the other theory, viz. that karmas may be performed even after jñāna is attained, and that such karmas do not cause bondage to the jñānin. Lokmānya Tilaka rightly points cut that, in the Upanisad age, karmas were given a subordinate place, and that the Gītā is rather a protest against this neglect of karma. Mr. Brooks also finds in the Gītā, "an out and out protest, a solemn warning against the fatal tendency to part asunder that which God unites in one-soul and body, knowledge and action, theory and practice, science and art, wisdom and work, Sāmkhya and Yoga,—the tendency that was then making (and has since largely made) of India a land of actless wisdom and wisdomless action, of sterile abstraction and senseless custom". Vol. I, Chap. I, pp. 78-79, The Gospel of Life.

Lokamānya Tilaka goes too far when he tells us that the Bhagavad Gītā places Karma-yoga far above Jūāna-yoga, and that karmas must be done by all at all stages. Here he seems to forget what he has taken great pains to establish elsewhere, viz. that there are two distinct courses of Sādhanā—one supporting actions and the other condemning or giving up actions, and that both of these views and courses of actions are equally good and useful. (Chap. XI, Page 313 of the Bengali Translation). After quoting

²⁸ Tasya kāryani na vidyate, III, 17.
29 Chap. XI, Pages 310 and 321 of the Bengali Edition of Tilaka's Gītā.

108

PHILOSOPHY OF HINDU SĀDHANĀ

such ślokas30 as "There are two forms of niṣṭhā in this world, as I have related before—the Sāmkhya or Jnanayoga for the wise and Karma-yoga for the vogins". "Others through the help of Sainkhva-voga and, again, others through Karma-yoga," "There are two lines upon which the Vedas rest-one dealing with desires and karmas, the other dealing with nivrtti i.e., cessation from desires" etc., it is nothing but partisanism to hold that the Bhagavad Gītā imposes an obligation for all to perform actions at all stages.31 All that the Bhagavad Gītā seems to establish is that actions do not touch the inanin and cannot cause bondage to him; but to infer from this that it holds that actions must be done by the jñānin is surely an unjustifiable leap.32 The view that we have supported seems to be evident from the use of such terms as 'api' or 'even though' in the following ślokas: - "He who is evercontented and does not take recourse to the means necessary for attaining an end really does nothing, even though he may engage himself in actions, renouncing all attachment for the results of his actions" (IV, 20)—"does not earn sin thereby although he may perform actions renouncing all consciousness of the agency of the self" (IV, 21); "is not bound by his actions although or even though he may act" (IV, 22); "is not bound, even though he may act" (V. 7); "that yogin resides in me, whichever situation he may live in 'acting or non-acting' (VI, 31); "is not bound, even though he may commit murder" (XVIII, 17). There are many such passages which unmistakably suggest that the Gītā is doing nothing more than merely defending Karmayoga or the path of action, and is showing that there is no fear of sin or bondage even though one performs karmas after he has attained tattva-jñāna; to rule nivṛtti-

³⁰ Bhagavad-Gītā V. 2; XIII, 54.
31 Tilaka's Gītā, Chapter XI (page 334 of the Beng. Edn.). 32 The Yoga-Vāśiṣṭha thus contradicts the view of Lokamānya Tilaka :-

Samādhimatha karmāņi mā karotu karotu vā, Hṛdayenāstasarvāśo mukta evottamāśayaḥ. Naiskarmyena na tasyārthastasyārtho'sti na karmabhih, Na samādhānajapyābhyām yasya nirvāsanam manah.

marga out of order, or to show that it is an inferior course, seems to be far from the mind of the teacher of the Bhagavad Gītā. Wherever it fights against cessation from action, it is only taking up its weapon against the tāmasa, false tyāga (cessation) due to idleness, or dread of troubles and anxieties (rājasa tyāga), and not against nivṛtti or cessation that may come as a natural consequence of jñāna. Lokamānya Tilaka puts emphasis upon the word 'viśisyate.' But it is to be remembered that emphasis upon such individual words, ignoring and neglecting the whole drift of the texts, hardly brings out the real sense of the "Karma-yoga is better than Karma-sannyāsa", teachings. (V, 2) and "karma is better than absence of karma" (III. 8); these expressions indicate merely the superiority of karma over akarma, before jūāna is reached, and not after jñāna is attained. If the occasional use of such terms as 'visisyate' is to be given importance, what shall we say of such expressions as tasya kāryam na vidyate (III, 17)-'for him there are no actions,'-'neither acting nor causing to act' (V, 13)—'he who has renounced all actions' (XII, 16 and XIV, 25) etc.? If we take these expressions at their face value, the whole purpose of the Bhagavad-Gītā, viz. to defend Karma-yoga, that is to say, that karmas may be performed without detriment after jñāna is attained, seems to be baffled.

The interpretation which Lokamānya Tilaka puts upon certain words and expressions is not only curious but also interesting. We may take one example—'tasya kāryam na vidyate' (III, 17). The śloka runs thus:—"He who takes pleasure in his self, is contented with the bliss that the self offers, and remains wholly absorbed with his self, has no duties or actions to perform." The learned author explains the last part of the śloka thus:—Such a person has no actions for his own self (tasya) to perform, but he should or must do actions for the sake of others. The emphasis is on the word 'tasya'.

What strikes the reader of Lokamānya Tilaka's learned book is that the author does not seem to distinguish

between karmas performed by the Karma-yogin and those performed by the Jñāna-yogin, between Sāttvikī Buddhi and transcendent jāāna. There are occasional references to the transcendent nature of jñāna, but he hardly makes any use of the same. He cannot find, for example, any great truth in such sayings "For the vogin who has been satisfied by drinking the nectar of jñāna and has attained consummation and summum bonum, there is nothing which remains to be done, and if anything such remains, he has not attained tattva-jñāna."33 "It is an ornament to us that after Brahman and atman have been realised, no duties remain" etc.34 The fine distinction which he seems to make between 'desires' (vāsanā) and attachment (āsakti), and the view he holds that desires should remain, while attachment should be sacrificed, can (page 325) hardly be supported. Even lokasamgraha or serving the cause of the world (world-at-onement), when it comes as a sankalpa or a desire, itself becomes a source of bondage, and the success or failure of such an enterprise must affect in some way, however slightly it may be, the doer of the action. It is the absence of all sorts of kāmanā and samkalpa-all sorts of enterprise with an end in view (although the end may be as sublime as the serving of the world-cause), that marks the action of the $j\bar{n}\bar{a}nin$. (cf. IV, 9; II, 71, etc.). The sort of action which Lokamānya Tilaka has always in view as the ideal seems to be hardly anything above the level of Sāttvika-karma, and it is not the karma that accompanies transcendent jñāna. The distinction between Jñānāgni-dagdhakarma (karma or actions, the seeds of which have been burnt in the fire of knowledge, i.e. actions which are not rooted in the self, but only appear on the surface) and sattvika-karma (actions done

³³ Jñānāmṛtena tṛptasya kṛtakṛtyasya yoginaḥ, Na cāsti kiñcit kartavyamasti cenna sa tattvavit.

Uttara Gītā, verse 223. 34 Alankāro hyayamasmākam yad brahmātmāvagatau satyām sarvakartavyatāhānih. Šamkara's Commentary on the Brahma Sūtras I, i, 4.

111

THE PATH OF ACTION

selflessly without any desire for the fruits of the actions, e.g., perfectly moral actions) is lost sight Lokamānya Tilaka seems to adopt the Kantian doctrine that actions done from the sense of duty alone, and not from any selfish motive or inclination, mark the behaviour of the jñānin. This is the meaning which he gives to the famous śloka of the Bhagavad Gītā which we have previously explained:-"For such a man, there are no actions for himself but he has to act for others." But actions done for the good of others, actions done from the sense of duty, are, at best, only moral actions. This standpoint is to be distinguished from the supra-moral, transcendent standpoint preached by the Bhagavad Gītā and the Vedanta Philosophy,-the standpoint, viz. which declares that there is such a stage attained by the jñānin, when the distinction between the 'moral' and the 'immoral', based on the consciousness of 'ought' and 'should' implying an ideal lying at a distance from the progress attained, appears to be meaningless and without any significance whatsoever. The jñānin is absorbed in the Absolute consciousness, and finds the Absolute in all. The moral distinctions, like all other distinctions based upon a partial standpoint, can have no meaning as applied to the Absolute.35 When the jūānin performs actions, he does not select a particular line of action, because it is good as distinguished from some other line which is bad, but the fact is that good actions (i.e. actions which are classified as good by people) come out of him automatically and spontaneously. It is not an act of choice or deliberation with him. The continuous performance of good actions has created in the jñānin, during the preparatory period, a fixed habit of taking always the noble line and now, when jñāna is attained, goodness becomes his nature.36 The distinctions which form the essence of the moral

³⁵ Nistraiguņye pathi vicaratān ko vidhih ko niṣedhaḥ.
36 Cf. Sūreśvara's Naiṣkarmyasiddhi IV, 69.
Cf. Also the explanation of actions of the Buddha or the Bodhisattva who has become sarvajāa, in Tattvasangraha.

life become transcended in the perfectly religious life, not in the sense that religion dispenses with morality, but in the sense that from a higher standpoint, the distinctions seem to be meaningless. Kant hints at this stage, (although he does not reap the full benefits of these teachings in his philosophy), when he says, "No imperatives hold for the Divine Will, or in general for a holy will, 'ought' is here out of place, because the volition is already of itself necessarily in unison with the law." (Metaphysics of Morals, Watson's Selections p. 31). So far as the domain of ethics and morality is concerned, the conflict of inclination and duty, and the consciousness of 'should' and 'ought' seem to be essential. Where 'ought becomes out of place,' ethics passes its own boundaries and culminates in religion, and therefore Kant did not think of it much so long as he was confined to the discussion of morals. It is strange to note that Lokamanya Tilaka also quotes the above sentences in his work on the Bhagavad Gītā, but does not find his way to appreciate the words of Samkarācārya where he says that for a Vedantist who has realised Brahman, there is absence of all 'oughtness.'37 Perfect appreciation of the words of Kant, quoted above, cannot but open unto one the sense of the Vedantic teaching that moral distinctions seem out of place in the realisation of the Absolute or Brahman. To act solely from the motive of doing good to others is no doubt a very good action, but still the motive is present, although quite selfless. The Bhagavad Gītā teaches us to rise above all motives, whether good or bad, all kāmanās whatsoever. (Cf. VI, 18, 24. II, 71. IV, 19). Good actions done from selfless motives may create merits and virtues (punyas), but these also bind us. The actions of the jñānin are absolutely unmotived, and the spring of action is not any feeling of want from within; the self or ātman does not take part in the action, and 'good' and 'bad' (subha and asubha) are forsaken by him (XII, 17). It is

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³⁷ Abhimānābhāvācca samyagdarśinah. " Śamkara's commentary on the Brahma Sūtras II, iii, 48.

THE PATH OF ACTION

difficult to compare their actions with the voluntary actions of ordinary persons. The actions of the $j\tilde{n}anin$ are not actions in the ordinary sense of the term; they resemble more the automatic, reflex, and habitual actions of ordinary men than the voluntary actions.³⁸

The Vedantic teaching of the transcendence of moral distinctions is very often misinterpreted. Western Scholars generally take 'transcendence' to mean neglect, and interpret the Vedantic teaching to mean that a jñānin may perform any action he likes-good or bad; he has not to obey moral laws. They seem to forget that the jñānin does not willingly and consciously choose any action, and that if there is no compulsion for him, if he does not obey any moral law, it is not because he violates those laws,39 but because he finds no laws as obligatory on him. Goodness becomes part of his nature and, therefore, does not appear to him as something which should be adopted. Many Indian scholars, again, do injustice to the Vedanta, quite unawares perhaps, from a very different standpoint. In their zeal to save the Vedanta from the unfounded attacks and criticisms of Western scholars, they ascribe to the Vedanta views which do not adequately represent it. They hold that the Vedanta teaches us to engage ourselves in good actions, and that moral discipline forms the essential basis for tattvaiñana, and that the Vedanta nowhere teaches the transcendence of moral distinctions. They forget that the difficulty of Western scholars lies not in appreciating the preparatory stages where moral discipline is emphasised, but in understanding the stage of jñāna, the final stage when all that is attainable is attained, and where, it is urged, moral distinctions have no scope and are transcended. To argue that the Vedanta does not hold that the jñanin

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113

Vāsanāhīnamapyetaccakṣurādīndriyam svataḥ.
 Pravartate bahiḥ svārthe vāsanā nātra kāraṇam.
 Uddālaka's words quoted in Jīvanmuktiviveka, pp. 58 and 59.
 Na ca niyogābhāvāt samyagdarśino yatheṣṭaceṣṭāprasañgaḥ.
 Samkara's commentary on the Brahma Sūtras II, iii, 48.

transcends moral distinctions,40 and that motives, both good and bad, are equally absent in him, is to misrepresent Vedantic teachings. Samkara holds that the ordinary instruments of knowledge as well as all Sastras including the Vedas hold good only with regard to the actions of individuals living under the influence of Nescience.41 The moral codes and the Sastric injunctions are all inapplicable to the stage of realisation that is free from Nescience. The 'ought' implies an agent and an action; but unless there is the imposition of self-hood on the body and the senses, there cannot be any action (pravrtti). The pure, unattached (asanga) self also can have no action (pravrtti) unless there is the superimposition of Māyā. The 'oughtness,' which is the essence of morality, can have no application to the pure self, which neither moves nor is moved, and absolutely transcends the realm of desires and desire-begotten actions. Such cheap defence of Vedantic thought can hardly remove the objections brought against it by western scholars, just because the difficulty is here more ignored than faced. It cannot be denied that the Vedanta, while emphasising very strongly the necessity of moral discipline and regarding this to be the very basis of tattva-jñāna, proclaims with equal emphasis that at the stage of tattva-jñāna all moral distinctions appear meaningless. The Yoga-Vāsistha very clearly marks the distinction between these two stages and says:42

"The stream of desires flows along two courses, good and bad; through strong efforts, it should be directed along the good course."

Introduction to Śamkara's Commentary on the Brahma Sūtras. Yāvaddehātmavijnānam bādhyate na pramāṇataḥ, Prāmāṇyam karmaśāstrāṇām tāvadevopalabhyate.

⁴⁰ See Advaitavāda by Kokileswar Sastrī, Ch. IV.
41 Avidyavadvişayāņyeva pratyakṣādīni pramāṇāni śāstrāṇī ceti.

⁴² Subhāśubhābhyām mārgābhyām vahanti vāsanāsarit, Paurusena prayatnena yojanīyā šubhe pathi. Ašubheşu samāviṣṭam šubhesvevāvatāraya, Svam manah purusārthena balena balinām vara.

"When the mind is bent upon evil desires, O thou mightiest of the heroes, you should keep it engaged in good and holy ones through effort of will."

These couplets indicate the stage of preparation where moral excellence is strongly emphasised, and where the constant performance of holy deeds and the constant meditation of holy thoughts, purity of both body and mind, are urged to be absolutely essential. But there is another stage,—where the moral realm passes into the spiritual, where moral distinctions are transcended,—which is described in the Yoga-vāśiṣṭha thus:⁴³

"Perform good actions prescribed by the spiritual preceptor and the Sāstras, so long as you do not realise the Absolute Truth; afterwards, when you have realised the Truth and have become rid of impurities and anxieties, you have to give up even the host of good desires, you, who have to rise above all desires, whether good or bad." And again:

"He is truly liberated who remains unmoved and unanxious after forsaking all desires from his mind."

The Bhagavad-Gītā also, in innumerable places, speaks of the giving up of all desires, good and bad. To mention only a few instances, "My devotee, who has given up both good and evil, is dear to me" (Bhagavad-Gītā XII, 14); and "giving up all desires without exception" and "who has forsaken every action" (Bhagavad-Gītā XII, 14).

In the Brhadaranyaka Upanisad, we find44:-

"When all desires which exist in his heart leave him, he becomes immortal in this mortal frame and enjoys and realises Brahman even here."

Instead of denying that the Vedānta really describes a stage beyond the sphere of morality, we have to point out that as the Vedāntic experience, implying a transcendence of moral distinctions, comes after the severest moral discipline, which can, in no case, be excused, but is rather

Tatalı pakvakaşāyena nūnam vijnātavastunā, Subho'pyasau tvayā tyājyo vāsanaugho nirādhinā.
 IV, iv, 7.

regarded as essential and compulsory, it cannot justly be charged with ignoring or neglecting the development of the moral side of our nature. The Vedānta only points out that there is something to be achieved even beyond the highest moral progress, and reveals to us the nature of the transcendent spiritual experience in which the fulness of bliss and the expansion of consciousness transport ourselves to the realm of the Absolute, where all distinctions, —intellectual, moral as well as emotional,—lose their meaning and merge themselves in the higher and all comprehensive experience.

CHAPTER VII

KARMA-YOGA

The meaning of the term 'karma' is perplexing to scholars. In the Vedic texts, the term 'karma' is often synonymously used with 'vaiña' or 'sacrifice'. The Mīmāmsā school of philosophy, founded by Jaimini, uses the term mainly in that sense. The Puranas and Smrtis use the term to mean such actions as daily worship (sandhyā etc.), fixed religious observances, fastings, etc., and divide all such karmas into three groups, viz., nityacompulsory daily actions (such as ablutions, morning, noon and evening prayers, etc.), naimittika-actions to be done on particular occasions, and kāmya-actions performed in order to attain some definite end. The Bhagavad-Gītā generally uses the term in a very wide sense, and means by it all actions, -anything that is done by the body, the sense-organs, the mind (manas) and the intellect (buddhi) (V, 11). In one place (VIII, 3) alone, the term 'karma' is explained specially to mean sacrifice or offering (visarga, i.e., tyāga) that generates and maintains living beings. But that the term is used in a technical sense in the śloka referred to (VIII, 3), is evident from almost every other occasion of the use of the term where it is always taken as a genus including every sort of action under it (XVIII, 3, 5, 6, 7; V, 8, 9; II, 9, 5, etc.). The followers of Karma-Yoga take the word in this general sense, and we shall also use the term in this sense.

It is to be carefully noted that by Karma-Yoga, we do not mean the philosophy of the Pūrva Mīmānisā school founded by Jaimini. According to the Gītā, the sacrificial rites and ceremonies advocated by the Karma-mīmānisā philosophy can at best award to the doer (yajamāna) residence in heaven, that is, a better life with regard to enjoyment of pleasures than this earthly life, but they are

thoroughly incompetent to award liberation (mokṣa), although Kumārila thinks to the contrary.¹ Such karmas earn merit (puṇya) for the agent, and in recognition of those meritorious actions, residence in heaven for a certain fixed period, varying according to the quality and quantity of the merits earned, is granted; but as soon as the period is over, the agent has again to enter earthly existence.² But Karma-Yoga awards liberation (mokṣa) to the sādhaka, and when the yoga is fully attained, there is no longer any fear of fall or re-birth (XV, 6; VIII, 15, 16). The Vedic sacrifices and all actions advocated by the Karma-mīmāmsā school have, for their end, something of impermanent worth, but Karma-Yoga has for its end the highest that can and should be achieved, viz., the Absolute and nothing short of the same (II, 45, etc.).

The conscious union between the Absolute and the finite, or the voga between the Divine and the human, is attained through karma or action, according to Karma-Yoga. This yoga depends upon and implies development and evolution of the finite individual, and Karma-Yoga seems to confer the required development and growth. through actions performed methodically and in the manner prescribed. The individual human being, it is urged both by the Jūānavādin and the Karma-yogin, contains within him immense possibilities which, when fully developed and rightly cultured, open up the centre of infinite energy, the inexhaustible spring and source of unbounded expansion and limitless bliss, and thus install the finite on the throne of the Infinite and the Absolute. It is held that every jīva (individual) is potentially Siva and that the Absolute is identical with the consummated and perfected jīva. The limited individual with his imperfections and defective development fails to realise the universal centre of energy within him, and thus feels his limitation and finitude in every aspect of his life and so thinks himself to be wholly dissociated from, or, at best, only an infinitesimal portion

¹ See Ślokavārtika, Sambandhāksepaparihāra, verse 110.

of, the universal centre. But when this very individual attains consummation and all his powers are fully developed, he finds that his individuality is merely the vehicle through which the universal centre of energy is manifesting itself, and he identifies his whole essence with this universal energy. No longer is he able to mark out his limited existence as a separate individual possessing a limited store of energy, a limited span of consciousness and a limited enjoyment, but he now finds the One Absolute Being, the One limitless Consciousness and Bliss, pervading and reigning everywhere undivided, the same in him as also outside of him.³

Every action, performed selflessly and without attachment for its consequences, purifies the agent or the doer, and helps his forward march in the attainment of perfection or the realisation of the Absolute. The Absolute cannot be realised by the ordinary individual human being because of the darkening of his vision and intellect by the operation of māyā manifested through the triple attributes of sattva, rajas and tamas.4 The attention paid to the finite insignificant things of this universe, and the attachment felt towards them, create in the individual soul a leaning towards the finite and hence also a limitation which obscures the self-shining lustre of the limitless Absolute consciousness. The attraction felt towards the agreeable, and the repulsion for the disagreeable, produce a state of disharmony, and disturb the quiet and harmonious equipoise of the all-luminous and the ever blissful soul. It is this attraction and repulsion (raga and dvesa) that are responsible for the veiling of the luminous Absolute, and when these can be got rid of, the Absolute is realised by us as identical with our essence. Jñāna-Yoga prescribes vicāra for renunciation of desires and of the attachment following from them, while according to Karma-Yoga, actions performed without desire for their consequences, and done from a sense of duty alone and under the

4 Ibid. VIII, 13 and 15.

³ B. G. XVIII, 20 and VI, 30 and 31.

guidance of the Lord of the universe (II, 48), are gradually successful in removing the impurities existing in the form of innumerable desires (vāsanā). The desires are like the waves that continuously create ripples on the otherwise ever unruffled surface of the ocean of the self and thus disturb its natural transparency (prasāda). When desires are controlled, and actions are performed selflessly leaving no trace of their effects in the form of attachment (either as attraction or as repulsion), then the natural equilibrium and transparency of the self seem to be restored. (II, 64 and 65).

The law of Karma, universally accepted by the systems of Indian Philosophy, states that every karma or action has its own consequence which cannot be escaped by the agent in any way. All actions, whether good or bad, produce merit and demerit (punya and papa) constituting adrsta, which have to be reaped by the doer either in this life or in lives hereafter,5 and thus create bondage. Individuality and limitation are regarded as sources of bondage, and all births and lives, whether in an exalted rank in heaven or in an inferior one in hell, are equally condemned as impediment to liberation.6 The Jñānavādins hold that karmas or actions always are the sources of bondage and should be relinquished by one desiring liberation (moksa). But the Karma-yogins tell us that actions do not always bind us; if performed 'intelligently', they not only do not bind us but positively help us in attaining liberation. Actions done without yoga, actions not grounded in the ultimate principle of consciousness and done only in obedience to the impulses and desires of the moment, lead us astray and sever us from our fundamental essence and hence cause our bondage in the form of births and deaths.7 But actions done from the sense of duty, actions done with a view

⁵ Nābhuktain kṣīyate karma.

⁶ Karmabhir badhyate jantur vidyayā ca pramucyate.
⁷ Yuktaḥ karmaphalam tyaktvā śāntimāpnoti naiṣṭhikīm, Ayuktaḥ kāmakāreṇa phale sakto nibadhyate.
Bhagavad-Gītā V. 12.

to worship the Lord of the universe, actions done from the sense of 'equality' (samatvabuddhi), do not create further desires and thus do not produce attachment, and are hence helpful in gradually preparing the agent for liberation (moksa), and do not become the source of bondage. Actions, done with a limited vision in order to fulfil small selfish ends, become, in the long run, detrimental to the best interests of the doer, and cause bondage and misery, although temporarily they seem to serve his interests; but actions done from a comprehensive outlook, from the spirit of sacrifice, ultimately serve to root out all individual limitations in the shape of selfish desires and attachment, and thus liberate the agent of these actions from the chains of misery. The Bhagavad-Gītā places great emphasis on the term 'vaiña' and points out the widely differing results of karma in the following lines8: —"All actions other than those performed with the spirit of yajña (sacrifice) bind the individual."

"Holy people partaking only of the remains of yajña (all that remains after all duties have been performed) become absolved from every sort of sin; but the vicious who cook for themselves alone (i.e., who care for nobody else than their own selves) suffer the consequences of their sin."9

"All these people conversant with the truth and principle of yajña become free from their sins by means of yajña; those who partake of the nectar of the remains of yajña attain the Absolute or Brahman."10

It is important to understand what the Bhagavad-Gītā means by the term 'yajña' in the above texts. term usually means sacrifice and sacrifical rites. mentators on the Gītā also take the term in that sense. The offering of things and articles to the gods is the usual meaning of the term yajña11 in the Mīmānisā.

⁸ III, 9. ⁹ III, 13. ¹⁰ IV, 31.

¹¹ Devatoddeśena dravyatyāgaļi.

in these texts, it seems that the term may have been used in a wider sense meaning tyaga or the spirit of renunciation itself. The karma or action that is self-centred (ātmakāranāt) is placed in opposition to yajña, which indicates that the latter term is used for selfless or Godcentred actions. Actions done for the good of others, actions which imply denial of the bodily self and realisation of the higher self, actions which are, therefore, tyāgātmaka (involving renunciation), not only do not bind the doer but positively help the agent to attain liberation. The whole drift of the teachings of the Bhagavad-Gītā points towards such a liberal interpretation of the term 'yajña' in the texts quoted. If the term 'yajña' is taken in the technical sense to mean Vedic sacrifices, in the ślokas quoted above, it is difficult to reconcile this view with that taken by the Bhagavad-Gītā in the ślokas12 where it is stated that sacrifices as prescribed in the three Vedas award to the doer only residence in heaven for a long period; but after the expiry of that limited period, the agent has again to take birth in this mortal universe. In śloka 31 of the IV Chapter, it is stated that those who partake of the remains of yajña, attain eternal Brahman and, unless we interpret here yajña in a wider sense to include all actions involving tyāga (renunciation), it would go against the central teaching of the Bhagavad-Gītā, viz., the superiority of the Karma-Yoga as a means of liberation (mokṣa-mārga) over karma or yajña in the Vedic sense followed by the Purva-mimāmsā school.

Principal Rāmendrasundara Trivedī also supports this interpretation. He holds that 'Yajña' and 'tyāga' are synonymous terms and that there is no compulsion to take the term 'yajña' in the limited sense of Vedic sacrifices. Etymologically, the term means tyāga or dāna—from the root yaj which means giving up or bestowal.

Yajña, in this wide sense, seems to be the essence of

¹² IX, 20 and 21.

¹³ Karma-kathā, pp. 205, 206 and 208.

all dharma (morality and religion) and forms the soul of Karma-Yoga. This universe is, according to the Rg Veda. the result of a mahā-yajña (great sacrifice) on the part of the Supreme Person. The world is a visrsti which literally means 'a throwing out'-a giving out, a sacrifice on the part of the Lord. What formed His own being got expressed and manifested externally in the shape of the universe, and thus the whole affair of creation is regarded as a sacrifice. This visarga, this sacrificing of one's self from which others develop and multiply, is the real nature of karma as applied to the universe as a whole and its Lord. The individual joins himself with this world-process, this act of renunciation, through which and by which the universe lives or has its being, when he performs a tyāgātmaka karma, i.e., an action involving a denial of his bodily self but ultimately leading to the expansion of his higher self. Such karma or action is really action for the sake of yajña (yajñartha karma), action serving the purpose of the creator. The word 'yajña' also means the Lord, the Isvara of all sacrifices or Visnu. Enjoyment of worldly objects (bhoga) interferes with the plan of this universe, and disturbs the worldbalance and harmony by creating an excess of attachment for some particular thing. It is renunciation (tyaga) or sacrifice that restores the equilibrium and re-establishes the lost harmony. The world-cause and the purpose of God are thus served by tyāga, i.e. yajña, but are baffled by exclusive bhoga (enjoyment). Renunciation expands the self of the individual and frees him from limitation and bondage, because it is through renunciation alone that he can join himself to the cosmic law. It is to be noted, however, that acts of renunciation here mean only those actions which are performed without any desire,-selfish or selfless.

It is interesting to note how the English equivalent of the term 'yajña' is used literally in the sense of offering to God or gods as well as in the sense of 'giving up of something for some higher imperative'. The term 'yajña'

is not used in this liberal sense so freely in Sanskrit literature. But although commentators on the Gītā do not interpret the term in this liberal sense, still there is good reason to suppose that its interpretation in the sense of its English equivalent in the way in which we have attempted and which finds strong support in such an erudite scholar as Principal Trivedī, would explain the views of the Bhagavad-Gītā more satisfactorily. In the Gītā itself we find such terms as dravya-yajña, tapo-yajña, iñāna-vajña etc., which indicate that the term vajña is used in a general sense, and this view is confirmed specially in śloka 25 of Chapter IV, where the expression 'daivain yajñam' (sacrifices held in honour of gods) is used to convey the technical sense of yajña meaning sacrifices to gods, the term 'daivam' qualifying the general sense of yajña. All limitation is due to attachment and desire (āsakti and vāsanā), because these restrict the unlimited flow of the stream of consciousness by forcing it to be directed along a special limited channel and thus stopping its flow in other directions. All desires imply some imperfection or want, and all actions take their rise in order to fulfil some desire and thus remove the want in that particular sphere. So long as wants remain, imperfection exists, and actions are necessary for removing the imperfection. Actions bridge over the gap between imperfecfection and perfection, and it is karma alone that can lead from bondage to freedom. Karma proceeds from desire and is the realisation of desire, but it also helps to eradicate desires if performed in a disciplined and detached manner. The Karma-yogin believes that by performing actions in a regulated and methodical fashion, it is possible gradually to arrive at the stage of desireless action, and it is through actions alone that one can reach naiskarmya i.e. transcendence of all karmas.14

14 Asakto hyācaran karma paramāpnoti pūruṣaḥ.
 Bhagavad-Gītā III, 19.
 Na karmanāmanārambhāt naiṣkarmyam puruso'śnute.

Ibid III, 4.

Desire begets desire and there is no end of actions performed from desire. But desireless actions lead to $j\bar{n}\bar{a}na$ and final cessation of desire. Here the Karma-yogin differs from the J $\bar{n}\bar{a}$ na-yogin who holds that actions can never eradicate desires, which rather imply desires as their spring or source, and that it is knowledge alone that is competent for the task. According to the Karma-yogin, it is karma (action) alone that can remove wants and desires, and can thus prepare the condition that is indispensably necessary for the realisation of the Absolute and so also for mokṣa. The more numerous the wants and the more manifold the desires, the greater is the necessity for karma; and it is only the wise man, unmoved by any desire, and feeling the necessity for nothing, who requires no karma.

CHAPTER VIII

THE YOGA-SYSTEM OF PATANJALI

The Yoga line of Sādhanā is very old and is still current as one of the main forms of Sādhanā. It is an independent line of Sādhanā competent to achieve the highest end by itself, and there are many sects which rely on it entirely without depending on anything else. it is not merely a sectarian discipline limited to the vogins, but is rather a universal discipline that is adopted to some extent by almost all the religious sects of the Hindus. Its chief merit lies in its being a practical religion free from all dogmas and presuppositions, and thus, having no dogma of its own, it does not conflict with any system. Its method is entirely scientific, every step in the graded course of discipline being based on experimental realisation. Although it is distinguished theistic Sāmkhya from Kāpila-Sāmkhya, commonly regarded as atheistic, still the position that God occupies in the system of Patañjali is very unimportant. The end or the goal is yoga, but this yoga is not union with God, as we have interpreted it previously, but is samādki or the suppression of the changing states of the mind. Not the realisation of God, but the realisation of the Pure Ego or the Self, is the goal to be achieved. Meditation of God only forms one of the many methods of attaining concentration. It is really interesting to find that Hinduism, so often charged with narrow-minded sectarianism, could preach a universally accepted religious system which did not feel the least hesitation in declaring worship of Godto be only a means,—and that also not an indispensable one,—to the realisation of the goal.

Patañjali accepts the Sāmkhya view of bondage and liberation. The bondage of the Purusa (self) is due to ignorance and indiscrimination (aviveka), and liberation

THE YOGA-SYSTEM OF PATANJALI 127

(kaivalya) can come from discriminative knowledge (vivekakhyāti) alone. The bondage manifests itself through the fivefold miseries (kleśas) which human beings become subject to in consequence of a mistaken identification of the pure, cetana Purușa and the unconscious (jadā) Prakṛti or rather the sattva aspect of Prakrti. The miseries are (1) Ignorance (avidyā), (2) egoism (asmitā), (3) attraction (rāga), (4) repulsion (dveṣa) and (5) willingness to live (abhiniveśa). All of them result from want of discrimination between the pure Self and unconscious Prakrti, between Cit and jada, which somehow have become joined together from beginningless time, which joining and connection have veiled the real nature of both Purusa and Sattva, of Cit and jada, and have made their discrimination difficult. As soon as the real nature of the Purusa or the Self is apprehended through samādhi, when all the modifications of citta are suppressed, discrimination results and its conjunction with Prakrti ceases, putting an end to all the miseries. All karmas result from the klesas (miseries) and cease with their cessation. The Purusa thus becomes liberated and remains ever in its serene purity and eternal freedom.

Although, in theory, Patañjali accepts the Sāmkhya view, he recommends an absolutely different method for the attainment of the end. The Sāmkhya follows the intellectual method and seeks to attain the required discrimination through reason directly. But the Yoga system prescribes a different method for attaining the necessary discrimination. It is primarily a voluntaristic system that hopes to develop reason through the education and exercise of the will. The discrimination comes as a result of samādhi where the will is perfectly fixed and absolutely controlled. The Yoga thus begins with the regulation of the will and prescribes regulated conduct (yama and niyama) at the very beginning of the course of spiritual discipline. Reason cannot establish its supremacy over an unruly and uncontrolled will, and thus the Sāmkhya method is not helpful to one having a perverted

· 128 PHILOSOPHY OF HINDU SĀDHANĀ

will. Thus there arises a miserable cleavage between the intellect and the will, and 'the bondage of Passion', as Spinoza puts it, continues in spite of the argumentations put forward by the intellect. But when reason unfolds itself through the concentrated and controlled will, it attains an easy mastery over passions which cannot raise their heads because of the cessation of all opposition and dualism between intellect and will. The perfected will becomes identical with reason, and when the modifications of *citta* cease, the Pure Self manifests itself in its native splendour and glory.

The Yoga System is methodologically different from the Sāmkhya and the Vedānta in another important respect. While the Sāmkhya seeks to control the lower by means of the higher, the sense-organs by means of the mind, the mind by means of the Buddhi and so on, the Yoga proceeds from the opposite direction and hopes to get hold of the higher with the help of the lower. Here the mind is sought to be controlled through the regulation of breath (pranayama) and the posture of the body (asana).1 Although the Yoga holds that the mind can be controlled by means of physiological processes, it is not to be regarded as a materialistic system on that account. The mind (manas) and the intellect (buddhi) are products of unconscious (jadā) Prakṛti, according to the Sārnkhya; and hence, according to the western conception of materialism, the Sāmkhya and the Yoga may very well be regarded materialistic. But we should be very cautious before we interpret these systems as materialistic in the western sense of the term. Both the Sāmkhya and the Yoga hold the independent and fundamental existence of the Purusa which is Pure Cit (spirit) and maintain that all the activities of the Prakṛti are for the Puruṣa. we find that here materialism is not opposed to spiritualism but is rather absorbed in the latter. It does not find any contradiction or inconsistency in maintaining

¹ Pātañjala Sūtras I, 34; and II, 48.

THE YOGA-SYSTEM OF PATANJALI 129

that while the mind is the product of Matter or Prakṛti, Prakṛti herself works for the benefit and enjoyment of the Spirit (Puruṣa).

The Yoga System has discovered the secret connection between prāna (breath) and manas (mind), and the Yoga claims to have attained a scientific truth and discovered a law in this respect. Although Pataūjali also refers to vairāgya (detachment) as a complementary means for the control of the mind,² thus hinting at the Sāmkhya method, it is clear that the emphasis has been laid on abhyāsa (constant practice) signifying the lower method.

The Hindu believes that the conscious life of reason and will is only the surface-level of a wider and more expansive mental life of the individual, and the modern view of the sub-conscious mental life, as manifested in hypnotic and clairvoyant phenomena, has a deeper significance and a larger meaning for him. Such a sub-conscious, which is not infra-conscious at all but is rather a widening of surface-consciousness, is not the irrational or or rather the non-rational, crude beginning of mental life out of which the conscious life of reason emerges, but is the expansive field of consciousness-undivided and unlimited, and is the real life of reason and will which all mental processes point towards as their source, substratum and goal. The Pure Self or Cit that is apprehended or 'appreciated' when the divergent flow of modifications (vrtti) stops or ceases, is nothing other than this vast expansive region of consciousness (bhūmā caitanya). So, while the significance of the Hindu view of this Pure Self or Cit is being increasingly brought home to us by the modern emphasis on the sub-conscious and, in fact, finds a great deal of support from the recent developments in modern psychology, it is to be borne in mind that the Pure Cit of the Hindu is still something more than what the modern conception of the sub-conscious implies. The Pure Cit is really infinite (bhūmā) and transcends the dis-

² Pātanjala Sūtras I, 12 and 16.

tinction of sub-consciousness and surface-consciousness. The sub-conscious, so far as it is supposed to be infra-conscious and anti-intellectualistic, being more irrational than rational, has no similarity with the Bhūmā Cit. The subconscious helps us to understand the conception of Pure Cit only so far as it shows us the possibility of a more expansive consciousness than our ordinary consciousness. Modern psychology has shown us a deeper layer of consciousness which is infinitely more powerful than our surface-consciousness and which forms our real Self. That suggestions given to the sub-conscious Self are capable of controlling all our physical and mental processes and of working apparent miracles, has been abundantly proved by recent psychological observations. We may take this hint from modern psychology and attempt to interpret the Yoga and the Sāmkhya on this line. The Yoga attempts to arouse and modify our subconscious Self indirectly through the help of physiological processes such as prānāyāma (regulation of breath) etc.; the Sāmkhya attempts a different line through intellectual exercise and direct ratiocination. We may notice another important point of difference. Modern Psychology explains how the conscious is modified and controlled by the sub-conscious, but the Yoga System further shows us how we can modify the subconscious by the conscious how the accumulations of the repeated exercises of processes of surface-consciousness help to influence the sub-conscious depths and modify them permanently.3

The Yoga may very well be described as the science of mental discipline. The perfect control or inhibition of the modifications or modes of consciousness (cittavṛtti) is the end to be attained, and this is obtained in different degrees in the varying forms of samādhi. The samādhi state is the fruition and consummation of the dhyāna state or the stage of meditation, and here the object alone occupies

³ Te pratiprasavaheyāḥ sūkṣmāḥ. Pātañjala Sūtras II, 10.

131

THE YOGA-SYSTEM OF PATANJALI

the field of consciousness, the thought of the distinction between the meditator and the meditated even being absent.4 The highest form of samādhi is nirvikalpa or nirvija (objectless and supportless), where the self shines pure and single, being absolutely undisturbed by any modification or even the tendency to any modification whatsoever. Here the nirodha (suppression) is complete, and the isolation of Purusa and Sattva (Prakrti) is perfect. The different stages of the savikalpa or savija (having an object or support) samādhi gradually prepare the yogin for the attainment of the nirvikalpa state. This really objectless and supportless samādhi yields the realisation of the genuine nature (svarūpa) of the Self, and attaining this state of perfect isolation, one becomes absolutely free from the bondage of births and deaths resulting from indiscrimination. This state of complete isolation is attained through the highest stage of indifference (para vairagya) or the divine discontent that knows no satiety. Through repeated attempts at perfectly emptying the consciousness of all modifications whatsoever, a permanent disposition towards inhibition becomes established, and a spontaneity is attained in this direction.5 There is a great gap between savikalpa and nirvikalpa samādhi, nothing but vairagya or dissatisfaction with the state already ettained in the highest form of samprajñāta samādhi can bridge over the gulf. Persistence in and repeated efforts at transcending the samprajñāta state can alone lead one to the objectless state. The mind at first becomes accustomed to be concentrated on gross things (vitarka samādhi) and gradually learns to concentrate on fine and subtle objects (vicāra samādhi). Both of these forms of samādhi have some object as their support. The mind or the citta becomes fully flavoured (vāsita) with the object and, in fact, assumes the shape of the object. The object gives its own stamp to the mind (citta) and shines

5 Ibid. I, 18.

⁴ Pātañjala Sūtras III, 3.

alone in the field of consciousness. The subject recedes in the background because of the extreme emphasis on the object. The samādhi state may be generally described as one in which the subject and the object do not appear as distinct but become identified as one. In the ānanda and the asmitā samādhi (the two higher forms of savikalpa samādhi), the emphasis gradually recedes from the object to the subject, and the subject itself presents as the object, and although not entirely objectless like the nirvikalpa, they are to a very large extent free from the foreignness and outsideness of the object, and are really intermediate between vitarka and vicāra samādhi on the one hand, which have some outside object as their support, and nirvikalpa samādhi, which has no object whatsoever, on the other. In every form of samādhi, there is some sort of triputīvilaya or some amount of receding of the triune division of consciousness into the subject, object and process. Either the subject, or the object, or even the process itself, attains supremacy and seems to occupy the whole field of consciousness for the time being, and samādhi has really been classified into these three heads according as it has as its support in one or the other of these three. But it is to be noted carefully that although the division into the subject, object and the process does not present itself clearly in the samadhi state, due to the emphasis in each case on one or other of the three elements, still the tripartite consciousness or triputi is not altogether absent in any of the forms of samprajñāta or savikalpa samādhi. It is only in the nirvikalpa state that the triputī vanishes entirely, and there is no division into subject, object and process. Thus the triputīvilaya holds only relatively with regard to other forms of samādhi and absolutely only to the nirvikalpa which alone is really nirvija and asamprajnāta (objectless and divisionless).

The mind prepares itself for $sam\bar{a}dhi$ through $dh\bar{a}ran\bar{a}$ and $dhy\bar{a}na$ (concentration and meditation). $Dh\bar{a}ran\bar{a}$ is described as the fixing of the mind at some

THE YOGA-SYSTEM OF PATANJALI

133

particular centre of the body or on some object,6 and dhyāna is defined as the ceaseless and uninterrupted flow of the same state of consciousness.7 The samādhi prajāā (intuition gained in the samādhi state) is absolutely unerring, and only the deep diving into the transparent lake of consciousness beneath the ceaseless flow of mental modifications, running in divergent directions, can reveal truth. Inference and testimony can give us only knowledge of the general nature of things; the individualities and peculiarities of things always elude their grasp.8 Ordinary sense-perception also is deceptive at times; and, therefore, for the correct view of things, we have to rely on samādhi intuitions. By means of pratyāhāra (withdrawal), the mind collects itself from divergent channels and through concentration and meditation becomes firmly seated on the object. Although yoga is defined as suppression (nirodha) of the mental states, it involves, in reality, an expansion. The stream gains in intensity and strength when its flow in divergent directions is checked and suppressed. For practising concentration any object that suits the taste of the individual may be taken recourse to. Meditation of God, or of a person who has risen above worldly pleasures and pains, above all attractions and repulsions, or of any luminous body, or of any other wordly object, may equally serve the purpose. Here we find the truly scientific nature of the Yoga system. God and the wordly objects are placed on the same footing as means towards the attainment of concentration.

The Yoga system regards moral and physical discipline to be indispensable preliminaries to spiritual progress. Yama (control) and niyama (regulation) sum up all that may be included under moral discipline, while

⁶ Pātañjala Sūtras III, 1.

 ⁷ Ibid. III, 2.
 8 Srutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt.
 Ibid. I, 50.

Nahi višeseņa kṛtasañketaḥ śabdaḥ. Vyāsa's commentary on the above-

āsana (postures of the body) and prānāyāma (regulation of breath) constitute the physical. The regulation and control of the moral life; strict purity of both body and mind; truthfulness in deed, words and thought; abstinence from cruelty, stealth and sensual pleasures in thought as well as in deed ;-are some of the virtues that must be acquired before one can aspire to attain the yogic state. The strength of the body is to be gained by means of the various forms of asana (postures of the body) and regulation of breath (praṇāyāma). Pratyāhāra and dhārānawithdrawal and concentration or fixation-become easy to one who has acquired a controlled will, through yama and niyama, and a well-disciplined strong body, through the practice of asana and pranayama. Dhyana (meditation) comes as a result of repeated attempts at concentration, and samādhi ensues as the natural completion of the long continued flow of meditation. Prāṇa is the Primal Vital Energy, and it is so intimately related to the mind that the slightest change in the one induces change in the other. The breath is regarded as the index of the mind, and the regulation of the breath is taken recourse to in order to regulate the mind. The healthy regulation of breath produces a harmonious circulation which leads to a healthy working of the nerves and the brain, which, again, corresponds to the harmonious working of the mind. The Yoga system is broadly divided into two sub-divisions,-Hatha-Yoga and Raja-Yoga. The former lays emphasis on the physical processes, while the latter emphasises the mental process of concentration and meditation. Patañjali we have the combination of both these forms.

One of the four chapters of the Sūtras of Patañjali is devoted to bibhūtis or miraculous powers attained by the yogin. These powers are by themselves not of much spiritual value, and it is possible to attain the highest spiritual realisation without these powers. Far from being aids to spiritual progress, they very often retard progress and become causes of the downfall of the yogin. The yogin, who is allured by the pleasures and glories

THE YOCA-SYSTEM OF PATANJALI

135

that those powers bring with them, cannot rise higher up and often, through excessive misuse and abuse, loses his powers and becomes degraded. But from another standpoint the powers are of great utility. Every process has its attendant bibhūti or power, and the attainment of the power indicates that the process has been successfully performed and completed, and that the yogin has made himself fit for the next higher step. The powers naturally follow from the successful accomplishment of the processes and, as such, demonstrate the utility and efficacy of the processes themselves. The Yoga system claims to be an experimental science and undertakes to demonstrate the results of the disciplinary practices at every step. The bibhūtis (miraculous powers) generate confidence in the mind of the yogin as to the infallibility of the Yoga system and thus encourage him in his arduous and difficult task of attaining the goal.9

The Yoga system finds out that reason cannot uproot the miseries and dispel ignorance, because, working in the surface level of consciousness, it cannot cope with the permanent dispositions (samskāras) of the mind. The whole man must rise up and awake and fight against the dispositions and permanent tendencies of the mind that are obstructive to his best welfare. The discrimination between Sit and jada, between Spirit and matter, that is necessary for final emancipation, can only result from infinite expansion of the physical and the mental sides of our life. All expansion comes from methodical exercise and regulated control of faculties and powers. The Yoga system seeks to apply this secret knowledge, viz. that methodical and regulated exercise alone can yield expansion, to the practical side of the Hindu religion. advocates the regulated exercise of the body and its vital process, the methodical control of the will, and the slow and gradual growth of reason, as the indispensable preliminaries to the full and perfect spiritual development.

⁹Vācaspati's Tīkā on Yoga Sūtras III, I.

The narrow, piecemeal development of reason to the neglect of the other sides of life cannot yield the expansion that is needed. The physical, the moral and the intellectual sides of life must be developed together in order that all-round progress may be attained. Regulation and control do not suppress but expand, and these are the only ways of expansion and development.

The Yoga seems to be preliminary to the Vedānta. The discrimination that is finally yielded by the Yoga is regarded by the Vedānta as only a preparatory discipline to the attainment of $j\tilde{n}\bar{a}na$. The Yoga is suited to those in whom reason has not yet established its natural supremacy, while the Vedānta is only for the decidedly philosophical type of people who are guided by Reason alone.

CHAPTER IX

THE PATH OF KNOWLEDGE

The Jñāna line of Sādhanā is fundamentally different from all other forms and stands really unique in the history of the world. It is not the worship of God as an object different from the self and is not a discipline that leads to the attainment of anything distinct from one's own self. It may be described as atmobasana (the worship of God as one's Self). It is a discipline that believes in the absoluteness of the self and recognises no other reality than the atman or the self. It finds consummation1 in the realisation of the true nature of the Self which is identical with Brahman or the Absolute. "The Self is dearer than the son, dearer than wealth, dearer than everything else, and is the innermost essence of beings."2 The body and the life contained in it are nearer to the self than the outward things, viz., son and wealth, but the self is even more adjacent than the body or the vital breath. Therefore, the self is the nearest and, as such, the dearest thing in this universe and this self is to be realised and attained. The realisation of the self by the self is not like the knowledge of the not-self by the self, not like the attainment of an object by the subject, is not the result of a process and is not dependent on any condition. That which is dependent on a process and is conditional is fleeting and temporary, and so, the worship of an object-(anātman) by the subject (ātman) must, at the last step, give us something that is not permanent. If the Absolute or God is worshipped as an object, if He is in any way supposed to be different from the self, if there

¹ Tadāhuryad brahmavidyayā sarvam bhavişyanto manuşyā manyante.

**Brh. Up. I, iv. 9.

² Brh. Up. I, iv, 8.

is the slightest interval (vyavadhāna) between Him and His worshipper; if, in short, He is supposed to be grasped or realised by the subject which even partially falls short of Him, it necessitates a process (kriyā) to bridge over the gap, and what comes as the result of a process cannot be permanent. The Jāāna-mārga recognises this inherent defect in all other forms of Sādhanā but ālmopāsanā, where the self worships not anything different from itself but merely its own higher essence. Pure consciousness or Cit which has been expressed by the terms 'āiman' and Brahman in the Upanișads has no gap (anantara) and no 'outside' or 'other' (abahya), and is thoroughly a homogeneous identity (ekarasa). Unless the Cit, that manifests itself as the subject in the individual (jīva), realises such absolutely homogeneous, innermost essence becomes merged in, or rather identifies itself with the same, there cannot be mukti or release from the bondage of repeated births and deaths, and there is no conscious attainment of immortality. As Cit or the inner essence of the spirit is perfectly homogeneous (ekarasa) and does not admit of any self-division (anantara), it is not liable to destruction, and true immortality or perfect freedom and unconditionality mark its natural characteristics.

In other forms of Sādhanā, God is realised as an object, as something different from the subject. In the highest stage of realisation, according to the Bhakti-mārga, there is the realisation of God both within and without (antarbahih sākṣātkāra). In the samprajñāta samādhi state of Patañjali, there is the shining of the object as it is in itself. There remains a thorough object-consciousness in both of these experiences. Through constant meditation the interval between the subject and the object is gradually bridged over, and ultimately, when the subject or the thinker-element is completely swallowed up, as it were, by the object, then the experience of the Absolute results. But even at the highest stage of such realisation,

³ Bhaktisandarbha, para. 1.

the critical mind may question the value and truth of these experiences, inasmuch as the experience comes as something different from and other than the experiencer. The Absolute Idea of Hegel, although free from contradiction, appears to finite reason to be the highest synthesis of all theses and antitheses. But, after all, the gap between the finite and the infinite requires a further criterion for its validity. The realisation through meditation and love, which Royce4 and McTaggart5 in the West, and the Bhakti schools in India, have emphasised, or the realisation through argumentation and analysis, which the Nyāya Philosophy relies on, or the realisation through higher speculation and synthesis, which the Sāmkhya and Hegel have adopted, are all cases of realisation of something by the subject, and as such, are indirect (vyavadhānavat) and hence require an additional proof for their veracity. But the realisation that the Vedanta aspires after is something that results when even the least interval (vyavadhāna) between the subject and the object disappears, and where the Pure Cit shines as the self and does not appear either as the subject or as the object, where there is no subjectobject consciousness at all, where there is no apprehension 'of' something 'by' some other thing, where the distinctionless and divisionless apprehension establishes its native fundamentality and superiority over the determinate perceptions of ordinary consciousness.

So long as anything other than the self is worshipped, it is an indirect worship. It is true that very few people will deny that Cit or the Spirit is the underlying reality, and all that appears as the object depends for its existence on that Cit. But whereas in other forms of Sādhanā, we worship the object (anātman) and hence worship the Cit in

⁴ The Conception of God, p. 260.

5 "I want to assert that as life became perfect, all other elements would actually die away—that knowledge and volition would disappear, swallowed up in a higher reality, and that love would reveal itself not only as the highest thing, but as the only thing in the universe."

disguise, the Jūāna-Sādhanā begins with Cit directly and realises it, pure and naked. However one may conceive of God as the Absolute Spirit or Pure Cit, still so long as it is held that God is to be realised as an object, He becomes jada, anātman, because all objects are such. The Jñāna Sādhanā is an worship of the Higher Self by the lower Self, of the atman by the purified mind, of the Cit by the Cit. Here realisation is not the attainment of something that was not, or that is foreign to the self, but is only the unfolding of the latent infinitude of the apparently finite. The appearance of the Infinite as the finite, the manifestation of the Absolute as the relative, of the Omniscient as the ignorant, is the working of Māyā. Logically, the finite can never be deduced from the Infinite, and the finite can never reach the Infinite. The Vedanta holds that in the religious consciousness the finite does not reach the Infinite, but it is the Infinite that realises its own infinitude. What appears to be the finite individual is not really finite but infinite, the finitude being only the superimposition of Māyā.

The Vedantic doctrine of the distinctionless Cit as the ultimate Reality rests on its logic of Identity. The changes that a thing seems to assume do not affect the thing itself but are merely superimpositions on its identical essence. The manifold appearances cancel one another leaving the undifferentiated identity at their background and source as the only real. The nirvikalpa perception that is free from all relational content is the fundamental experience upon which the relational (savikalpa) experience is superimposed. The relational consciousness involves a contradiction inasmuch as it fails to retain the identity of things. If instead of saying 'S is S', we say 'S is P', we have to answer the question, how is P related to S? P is either different from or not different from S. If P is different from S, the proposition involves a false statement; on the other hand, if P is not different from S, then it is equal to the statement 'S is S.' In no case, then, are we entitled to go beyond Identity. Again, non-identity or

difference (bheda) cannot be maintained because of the following argument also: Does the difference lie in things distinct or non-distinct (bhinne va abhinne va)? If we hold the first, that the distinction lies in things distinct, then this would lead to infinite regress, inasmuch as we shall have to answer the same question with regard to the difference (bheda) that causes the distinction of these distinct things. If, on the other hand, we take up the second alternative, then that would be supporting a contradiction, viz., that difference exists in non-distinct things. As we cannot support difference in either of the alternatives, we are compelled to subscribe to the doctrine of Identity. Madhusūdana argues that if difference be regarded as of the nature (svarūpa) of things, then the apprehension of the difference of two things, such as a pillar and a jar, involves a petitio principii; because the jar can be known as different from the pillar only when the pillar has been known previously; and the pillar can be known as different from the jar only through a prior knowledge of the latter.6 It is to be noted in this connection that the Vedantic conception of the nirvikalpa state is very different from the Nyāya view. The Nyāya infers an undifferentiated, nonrelational state below the threshold of consciousness in order to explain the relational experience of the conscious level. The nirvikalpa state is a mere presupposition of conscious experience rather than a definite content of experience. The Vedanta and the Mimamsa, on the contrary, hold that the nirvikalpa or the non-relational apprehension is a thing of direct experience and is rather the fundamental form of experience upon which relations are imposed.7 The non-relational state of apprehension is not only above the threshold but transcends and sublates all relational consciousness. Rāmānuja, on the other hand,

⁶ Bhedasya svarūpatve stambhakumbhayoh paraspara-

bhedagraho'nyonyabhedagrahasāpekṣa iti anyonyāśrayaḥ

Advaitasiddhi, p. 787, N. S. Edition.

See also Maṇḍana's arguments in his Brahmasiddhi, discussed in Das Gupta's A History of Indian Philosophy Vol. II; Citsukhī, p. 166-67; and Vivaraṇa, p. 33.

7 Cf. Sāstradīpikā, pp. 109-112.

would maintain that the fundamental experience is not absolutely non-relational. Although the relational content is not so explicit in the primary experience, still it is not a pure identity devoid of all relational content. His 'nirvikalba' contains materials for relation and is rather an implicit relation not distinctly elaborated and differentiated. Both Samkara and Rāmānuja hold that the nirvikalpa is primary and that the savikalpa comes later, in opposition to the Nyāya view which regards the savikalpa to be the immediate experience and the nirvikalpa to be inferential and derivative. But whereas Samkara's 'nirvikalba' is an absolutely distinctionless and divisionless identity, Rāmānuja's 'nirvikalpa' is merely an implicitly differentiated background that develops into relations. Rāmānuja holds that indeterminate perception cannot be the apprehension of an absolutely undifferentiated object, because all knowledge has as its object something that is qualified by some specific attribute. When an individual is perceived for the first time, we have an indeterminate perception; when we perceive it for the second time, there are recognition and memory which turn the indeterminate into a determinate perception. This is very much like the distinction which some psychologists draw between perception as cognition and perception as recognition. Buddhist regards the non-relational, direct experience of the particular as alone valid. The relational or conceptual knowledge that arises in its train is not the true measure of reality. The perception involving judgment is a synthesis of a subjective and an objective factor or, strictly speaking, is a transmuted idea remotely derived from the objective datum. It is not true and its validity is nil.8

The Sāmkhya and the Vedānta declare that bondage and misery owe their origin to Ignorance, and that it is knowledge alone that can remove them. Freedom results from right knowledge, that is, knowledge of the ultimate and the Absolute Reality, knowledge of the Eternal order

⁸ Cf. Nyāyabindu and Dharmottara's Commentary, Ch. I. And also Tattvasamgraha Sls. 1206 ff.

of the Universe. Socrates taught us similarly that virtue was knowledge, and Spinoza also declared that freedom was identical with absolute knowledge, and that eternal happiness and the highest possible satisfaction of the mind could spring only from knowledge sub specie aeternitatis. The Upanisads and the Bhagavad-Gītā abound in passages³ which clearly indicate emphasis on Jñāna or Knowledge as the only way to salvation.

It is very difficult, indeed, to understand exactly what the Upanisads and the Bhagavad-Gītā mean by the terms 'jñānam' and vijñānam.' It is clear enough that we are not to mean by such words anything of the nature of what we ordinarily mean by knowledge. If we take the ordinary sense of the terms, we cannot explain such passages as:-"Anvadeva tadviditādatho aviditādadhi"

(Kenopanisad I, 3).

"That is different from all that is known and all that is unknown; that is, it is neither known nor unknown."

"He who thinks that Brahman is not known, i.e. is not the object of the processes of knowing, knows it properly; he who thinks that Brahman is known to him, knows it not; so, Brahman is not revealed to those who think that they know, but is revealed to those who think that they know it not10, "from which words come back with the mind, failing to attain it." The Bhagavad-Gītā also says11:-"I know all that is past and present, all that will be and all that has been, but none has been able to know me." We find also statements in the Upanisads and in the Bhagavad-Cītā which seem to contradict the view that the ultimate Reality cannot be known. The Kathopanisad clearly states-manasaivedamavābtavvam.12 "It is to be

⁽a) "Tarati śokam ātmavit."

⁽b) "Tameva viditvātimṛtyumeti,

Nānyaḥ panthā vidyate'yanāya."
(c) "Brahmavidāpnoti param."
(d) "Jūānena tu tadajūānam yeṣām nāsitamātmanaḥ, Teşām ādityavajjñānam prakāšayati tatparam." 10 Kenopanisad II, 3.

¹¹ VII, 26. ¹² IV, 11.

¹⁰

through the mind and mind alone." The attained Bhagavad-Gītā, again, says13:-"He who knows me as beginningless and as never born and as the Lord of the universe, etc.", "He who finds me everywhere, and sees everything in me, etc."14

These contradictory passages clearly indicate that the Upanisads and the Bhagavad-Gītā have in view a different kind of apprehension of the ultimate Reality from what we are familiar with in ordinary knowledge. While denying straightforwardly that there can be any knowledge of the Absolute in the ordinary sense, they proclaim loudly that experience of the Absolute is not only possible, but that this experience is of the nature of aparoksānubhūti, the most direct and intimate, the clearest and the fullest experience, and that this experience alone gives us salvation. It is not only the source of infinite joy and happiness, but is itself the fullness of feeling, the blissful state which has been described as anandam. It is this experience or 'aparokṣānubhūti' that has been identified with the ultimate Reality and also with the stage of liberation or mukti. This experience or anubhūti is our goal, and, when attained, it reveals its superiority over every other experience or type of experience.15 This inana leads to liberation and is at the same time the liberated state; and it is, therefore, that in the Bhagavad-Can we find the ultimate Reality described as both 'jñānam' and 'jñānagamyam', as the goal as well as the means to attain the goal. This experience or anubhūti is, in a sense, beginningless and endless, and thus coincides with the ultimate Reality having these characteristics. When one attains

The Republic, Book VII.

¹³ X, 3.

14 VI, 30.

15 Cf. Plato "In the world of knowledge the essential form of the good is the limit of our enquiry, and can barely be perceived; but when perceived, we cannot help concluding that it is in every case the source of all that is bright and beautiful:—in the visible world giving birth to light and its master, and in the intellectual world dispensing immediately and with full the intellectual world dispensing immediately and with full authority, truth and reason."

this experience, one feels and sees that it was there from all eternity, and that it did not begin to exist from any moment. It was only enveloped somehow in ignorance, and when this ignorance is removed, it shines out in its full glory. It is to be understood clearly that the Absolute or the ultimate Reality is not any thing or object and, therefore, its knowledge is very different from knowledge of objects.16 To know it is to be it. In the Mundaka Upanisad17 we find the saying-Brahma veda brahmaiva bhavati. This saying can be appreciated only when we understand that Brahman is of the nature of experience (anubhūti), because to know an anubhava is to have the anubhava or experience, and it is to be it. It is from this standpoint alone that we can also understand such sayings as "lesser than the least, greater than the greatest", 18 "It is at once far and near", 19 "it is neither existent nor non-existent."20 All these seemingly contradictory characteristics apply to jñāna or anubhūti. So long as we do not attain the experience, that is, so long as we do not have it, it seems very far from us and hardly attainable; but as soon as it is attained, we feel that it was very near to us, that it was within our hearts. A moment before its revelation it seemed to be non-existing, but now, when it is attained, it is realised that it has been existing from all eternity.

A distinction has always been drawn in Vedantic literature between paroksajñāna and aparoksānubhūti. Sometimes the word 'vijñāna' is used to indicate the latter. In the Bhagavad-Gītā (XVIII, 42) we find that Srīdhara Svāmin, in his commentary, explains 'jñānam' to mean 'Sāstrīyam jñānam,' i.e., knowledge that is acquired through the reading of the Sastras, and differentiates it from 'vijñānam,' which is intended to mean anubhava or

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 ¹⁶ Bṛh. Up. Bhāṣya I, iv, 7.
 17 Yo ha vai tatparamam brahma veda brahmaiva bhavati.

<sup>11. 9.
18</sup> Kathopanişad II, 20.
19 Mundaka III, i, 7 and Bhagavad-Gītā XIII, 15.
20 Bhagavad-Gītā XIII, 12.

146

PHILOSOPHY OF HINDU SADHANA

realisation or appreciation or direct acquaintance. Madhualso explains 'vijñānam' Sarasvatī 'anubhava' or realisation of the identity of the self and the Brahman. Again, while commenting on vijnanatrptatma kūtastho vijitendriyah" (VI, 8), Madhu-Sūdana Sarasvatī says that it is direct realisation in one's anubhava of what has been previously ascertained by arguments-tadaprāmānyaśankānirākaranaphalena vicārena tathaiva teşām svānubhavenāparoksīkaraņam. This clearly indicates that paroksa and aparoksa jñāna are different. Again, the fruits of the two are mentioned to be different. Parokṣa jñāna or inferential and indirect knowledge only redeems wrong actions performed unconsciously, but aparokṣa jñāna or direct realisation dispels the root cause of all actions, viz., the primaeval Ignorance, just as the midday sun dispels all darkness.

distinction between paroksa Vedāntic The aparoksa is different from the Nyāya-Vaiśesika and the Buddhist distinction. According to the Nyāya system, the contact with the sense-organs (indrivasannikarşa) is essential to aparokşa or pratyakşa jñāna,21 and where this relation is wanting, it is paroksa. The manner of cognising thus determines its paroksatva and aparoksatva. According to the Buddhist, it is not the manner of cognising, but the nature of the object of cognition, that determines the distinction.22 According to the Vedantist, however, the nature of the cognition itself distinguishes parokṣa jñāna from aparokṣa jñāna. If there is cognition of existence merely, and only the barriers covering the existence (sattavarana) of the object are removed, it is paroksa jñāna; on the other hand, if not only the existence of the object is cognised, but the object is revealed in its svarūpa, that is, the barriers covering the revelation (prakāśāvarana) of the object are removed, then there is aparokṣa jñāna. The Vedāntins have distinguished three

²¹ Indriyasannikarşalakşanalı pratyakşah.

²² Cf. Arthāparokṣatvameva jñānāparokṣatvam.

states or stages of veils (āvaraṇas) which are due to Nescience (avidyā). Nescience (ajñāna) is accordingly divided into three categories, viz., asattāpādakājñāna (that which causes the thing to appear as non-existent)—the nescience veiling the existence aspect of the reality which is Spirit (2) abhānāpādakājñāna, that is, that which covers its revealing aspect and makes it non-revealing, and (3) the anānandāpādakājñāna, that is, that which covers the bliss-aspect of the Spirit. The first veil is removed by indirect, discursive knowledge (parokṣa jñāna). The second veil is removed by partially direct knowledge which we have in our self-consciousness. The third is destroyed only by full intuition (aparokṣānubhūti).23.

Now, what do we mean by this 'aparoksanubhūti'? It is the most direct and intimate realisation of one's own self by the self. When and where the self is conscious of itself not through the intervention of anything forming the not-self, then the self may be said to have an abaroksānubhūti of itself. Nothing but the self shines then,the distinction of the knower, the known and the knowing, —the division into the agent, the object, and the action is nullified or submerged in the self.. This stage is described in the Brhadāranyaka Upanişad as follows:24 "Where everything has been submerged in the self, and when the self alone shines, through which instrument will anything be known?" This is realisation of the self not through any karana or instrument such as manas or buddhi, etc., but this is realisation of the self by itself when all karanas or instruments have ceased to operate. Ex hypothesi, there can be such aparoksānubhūti in a single case, viz., the self's realisation of itself (ātmabodha). every other experience, however much we may approach this aparokṣānubhūti, we still fall short of the same. This realisation, as we shall show later, is

²³ Advaitasiddhi, Siddhāntabindu, and Pañcadašī, Ch. VII.
²⁴ Yatra vā asya sarvamātmaivābhūt . . . tat kena kam vijānīyāt. II, iv, 14.

altogether different from the ordinary ways of knowing. It is really advitiyam (without a second) and there is nothing like it. Samkara took great pains to establish this fact, viz., that this aparoksanubhūti or atmabodha is something transcendent in nature, and that even the nearest approximation to it is something altogether different from it. When a person has this aparoksanubhūti, he feels himself free from every sort of bondage. and discovers his real svarūpa (essence) which was never in bondage. This 'anubhūti,' once attained, is never lost.25 In other instances of immediate knowledge, e.g., in the perception of the jar, the veil is withdrawn only temporarily, and the unveiling persists only so long as the modalised consciousness, viz. the process of perception. endures, the curtain of ignorance again covering the object as soon as the process of cognition passes away. But in the immediate apprehension of Brahman, the Primal Ignorance is removed permanently, and hence nothing remains which could again veil the object. Thus, the intuition of Brahman, once gained, is never lost and endures for ever, and we shall see that this is the point of difference between the aparoksānubhūti of Samkara and the samādhi of Patañjali.

In the West, the law of relativity reigns supreme in the sphere of knowledge. Knowledge is a relation between the self and an object forming the not-self. Even when we come to Hegel, we find that the thesis necessarily involves the antithesis, and that the synthesis harmonises and reconciles the opposition within itself. Every individual self acquires its meaning through its relation to other selves in the society. Self-consciousness involves a distinction between the self and the not-self, although the not-self is here not anything material or external. The

²⁵ Ghaţādau ghaţādigocaravṛttikāle evāparokṣyam, tadvṛttyu-parame tu punarajñānāntarakṛtabhedaprāptyā svavyavahārānukūla-caitanyābhedābhivyaktyabhāvāt nāparokṣyam, brahmani tu mūlājñānanivṛttau punarāvaranakṛtabhedāprasaktyā brahmajñānānantaram sadaivāparokṣyamiti viseṣam sūcayati.
Kṛṣṇānanda Tīrtha's Commentary on Siddhāntaleśa, Ch. III.

ideas of the self form the not-self to the self. Self-consciousness is the realisation of self as it is related to its own ideas. But it should be noted that although there is no relation of the self with any 'other,' still relativity is not transcended here. This relational knowledge, however, can hardly be regarded as the ideal of knowledge. To know an object as it is related to other objects or to the self, that is, to know an object from a particular standpoint, is not to know it thoroughly or in its svarūpa. This is relative knowledge and not absolute. Here, as Bergson says, 'we move round the object' and we do not 'enter into it.'26 That should be the ideal of knowledge where we know the object as it really is, and not as it is influenced, mutilated, and disturbed by other objects or even by the subject. It is true that in ordinary cases of knowledge it is not possible to transcend the distinction between the knower and the known, and that it is very difficult to get rid of all disturbing factors or upādhis, but there is no reason why it should not be conceded that such a state, where the object alone shines uninfluenced by any other disturbing factor, if attained, will satisfy the ideal of knowledge. This non-relational state of appreciation is the ideal which ordinary knowledge involving a necessary bifurcation points to, and is generally known by the term 'intuition' in Philosophy.

Intuitive knowledge is direct, immediate and non-relational. In this respect, it differs widely from intellectual knowledge and is sometimes sharply contrasted with it. Thought always proceeds through relations and studies reality from a distance. The intellect divides reality into artificial segments and deals merely with concepts or ideas and not with facts. For thought, the division of reality into a 'that' and a 'what,' an 'existence' and a 'content,' is essential, and Bradley rightly points out that "without an idea there is no thinking, and an idea implies the separation of content from existence." This isolation and

²⁶ Introduction to Metaphysics, p. 1.

150

abstraction form the essence of thinking, and as the intellect can never transcend the dualism of the 'that' and the 'what,' it fails to give us knowledge of reality. judgment there is always the distinction of idea and reality, and thought is never the thing itself but is merely of it and about it. Intuition not only possesses the directness and immediacy of sense-experience but also is as unerring and infallible as Instinct. Patañjali emphasises this aspect of Intuition. Intuition, according to Patanjali, is rtambharā, i.e., absolutely infallible and true, and arises only when there is adhyātmaprasāda, which implies the transparent serenity of the soul due to one's becoming an adept in the concentration on subtle things.27 Meditation and concentration (dhyana and dharana) lead to absorption (samādhi), and it is in this stage of absorption that prajñā (intuition) results. The subject, at this stage, rises to the level of the object, and the object, being in the same level with the subject, becomes completely and faithfully revealed. The marginal consciousness disappears altogether and the entire field of consciousness becomes saturated by the object. This is really what Patañjali means by tatstha and tadañjanatā.28 Bergson might be hinting at some such thing when he describes Intuition as 'intellectual sympathy.' The word 'sympathy' is very suggestive. That the object can be known fully and truly only when the subject places itself in the level of the object is indicated very clearly by the term 'sympathy'. In Bergson, however, it is a bare hint. Patañjali goes far beyond this mere suggestion indicated by Bergson and explains fully the nature of and the methods of attaining this sympathy, and elaborates this conception of sympathy to its culminating phase in his conception of samādhi as tadañjanatā.

Spinoza notices another aspect of Intuition and holds that Intuition gives us the most comprehensive view of things and studies them from the standpoint of eternity.

²⁷ Yoga Sūtras I, 48.

The discursive understanding views things from a very narrow standpoint and can therefore yield only partial knowledge about them. Intuition is 'understanding at a glance and not by a process.' Spinoza says. It gives us knowledge of the whole, and involves a simultaneous and synthetic presentation of the eternal order of things, as distinct from the successive and analytical presentation of the intellect. Patanjali agrees with Spinoza on this point. His commentator Vyāsa uses the term kramānanurodhī,29 which means that in Intuition the presentation is not gradual and successive but all at once. From intuitive knowledge springs the highest possible satisfaction of the mind, inasmuch as intuitive knowledge depends on the mind so far as the mind is eternal30. It is this aspect of Intuition which distinguishes it very clearly from sense-knowledge and instinct. Instinct is very much specialised and works in a limited sphere. It lacks comprehensiveness and is almost blind inasmuch as it entirely ignores all other aspects but its own sphere of action. Sense-knowledge is adventitious and represents merely a passing phase of the mind and is very much removed from the working of the eternal aspect of the mind which Spinoza refers to here. Spinoza's intuition is intellectual, It springs from knowledge of the ultimate reality in its aspect of totality and eternity. From this standpoint Intuition seems to be an extension and consummation of reason, and appears to be more intimate with reason than with sense.

Intuition thus has the directness and immediacy of sense-experience, the infallibility of instinct, and the comprehensiveness, permanence and expansion of intellect or reason. Bergson hints at a valuable truth when he declares that Intuition is "instinct that has become disinterested, self-conscious, capable of reflecting upon its object and enlarging it indefinitely".31 The immediacy

²⁹ Commentary on Sūtra I, 48.

³⁰ Ethics V, 31. 31 Creative Evolution, p. 176.

of sense-experience disappears in the intellectual level. and the non-relational knowledge gives place to the conceptual and the relational. The expansion that the intellect acquires, is at the expense of directness and infallibility of instinct. Intellect can work in almost every sphere, but the knowledge it gives us is always mediate indirect and conceptual (paroksa). There is a gap between idea and fact, between the conceptual and the real, which the intellect fails to bridge over, and thus it can never give us aparoksa, that is, immediate, naked apprehension of reality. Instinct, again, though infallible. is very much limited in its application. Instinct thus becomes contrasted with Intellect, and they appear as thesis and antithesis. Bergson emphasises the distinction between these two and regards them as merely divergent developments of the original life principle, the 'élan vital.' Intuition ought to be regarded as the higher synthesis of instinct and intelligence, which may be characterised as the higher immediacy of reason attained through the mediacy of the intellect and developed from the lower immediacy of sense. Bergson fails to realise the full value of a synthesis, and in his eagerness to fight against the intellectualism of Hegel, fails to appreciate the merit of the dialectic method, which is perhaps the most valuable and permanent contribution of Hegel to the cause of philosophy. The march of life as well as the march of reason is dialectical. The undividing, unreflective instinct, negated by the dividing, reflective intellect, fulfils itself in the non-relational comprehensive immediacy of Intuition. Intuition combines in itself the highest discrimination with the highest assimilation. Bergson's Intuition is not a synthesis of instinct and intelligence, but is opposed to intelligence and is merely instinct at its best. His extreme anti-intellectualism deprives him of the full benefit of his Intuitionism.

The contention that the self is intuited or realised not as an object is known, but in a way very different from all ordinary ways of knowing, seems to be exactly

echoed in Alexander's philosophy, where he introduces the distinction between 'enjoyment' and 'contemplation' as two kinds of knowledge.32 The mind 'enjoys' the act of knowing which is lived by the mind, while it merely 'contemplates' the objects presented to it as entities distinct from it. 'Enjoyment' consists in the realisation of the mind's own act, while 'contemplation' is the thinking of the object by the subject, of the lower by the higher, which lower is body in relation to the higher which is mind. The mind can 'enjoy' itself and 'contemplate' other objects, but itself cannot be 'contemplated' as an object. It could be supposed to be contemplated only if we could find a higher category than mind in relation to which it might form the lower as an object. 'Knowledge of self' is thus very different from 'knowledge of an object.' In the latter case, the 'of' means reference, while in the former, 'of' means apposition. In knowing an object, the act of knowing is directed upon the object, but in knowing the self, the self consists in the knowledge itself. In other words, there is no knowledge of the self, but knowledge and self are identical. As Alexander says "My self-knowledge is knowledge consisting in myself." 33 The essence of the mind or the self is awareness; or rather, the mind is identical with awareness. The question of an awareness or knowledge of this awareness can hardly arise, because neither the conception of a self-division into a subject and an object, nor of another mind of which the mind could form an object, is binding on us from the empirical point of view. To be aware of the awareness, which is self, is just to live the awareness, to 'enjoy' itself in its own act. This 'enjoyment' of Alexander seems so far almost identical with or at least a very near approach to the Vedantic 'aparokṣānubhūti.' A direct apprehension, awareness or realisation that is not the awareness of any object by any subject, where the awareness is the very essence of the thing which is supposed to be cognised,

³² Space, Time and Deity I, p. 12-13.
33 Proceedings of the Aristotelian Society IX, 26-27.

154

where, in other words, to know is to be, i.e. to realise or enjoy itself,—seems to be common both to Alexander's 'enjoyment' and Samkara's 'aparokṣānubhūti'. Alexander's 'enjoyment' is also something sui generis just as the Vedāntic intuition is.³⁴

But when we examine carefully, we find a world of difference between the extreme Realist's 'enjoyment' and the extreme Idealist's 'aparokṣānubhūti.' It is the seeming meeting of extremes and not the actual coincidence of identicals. In every act of knowledge, Alexander thinks, the mind 'enjoys' its own act and is conscious of itself as an entity distinct from the object it 'contemplates.' The self is known in 'enjoyment,' the not-self through 'contemplation.' 'Enjoyment' only serves to point out the distinction of the self from the not-self, which two are distinct entities with Alexander. The distinction between 'contemplation' and 'enjoyment' is thus helpful in pointing out that the not-self is an entity distinct from the self and is thus not to be supposed as coming out of the self through self-division. Alexander is in dread of the idealistic doctrine of self-consciousness and is not sure as to whether this doctrine or the doctrine of representative perception has caused "the greater havoc" in philosophy.35 The consciousness of the not-self through 'contemplation' is no hindrance to the 'enjoyment' of the self, in Alexander; but, according to the Vedanta, the faintest trace of the consciousness of the not-self forms the greatest impediment to the realisation of the self. The self is not realised as an entity distinct from other entities forming the not-self, and nothing forms the 'other' to the self of the Vedanta. While the self is realised, all notself disappears, because the not-self, being merely a false super-imposition on the self, can no longer persist when the locus (adhisthana) of the superimposition is perceived. The self cannot be conscious of its existence as a distinct

³⁴ Basis of Realism, § 3. Space, Time and Deity II, p. 75.° 35 Basis of Realism, p. 283, §3.

entity by the side of the object; and hence, the 'enjoyment' of the self cannot be simultaneous with the 'contemplation' of the object. Alexander, in maintaining the simultaneous presence of 'enjoyment' and 'contemplation,'36 the consciousness of self and of the not-self together, is evidently referring to the dividing mind that is conscious of itself as distinct from the non-mental, to the subject for whom the object is something given as distinct from itself, and not to the self-illumined (svayamprakāśa) self, which is the indivisible prius of all subject and objectconsciousness, and for which there is no division between subject and object. The absence of self-division of the mind proves, for Alexander, not the unreality of objects, but only the independent reality of them; whereas in the Vedanta, the want of self-division of the self proves the falsity of all appearances in the shape of the object and of all object-cognitions. Alexander's 'enjoyment' does not transcend 'contemplation' but exists side by side with it; the Vedantic aparoksanubhūti, on the contrary, transcends all object-consciousness and sublates the same. Alexander opposes objective Idealism by maintaining that the object does not come out of the mind, and hence becomes a Realist; Samkara also opposes self-division (syagata bheda) and maintains that the object is no part of the self which is experienced to be the only real in aparoksānubhūti, and hence is only a super-imposition, a vivarta of the self, and thus becomes an extreme Idealist holding the existence of nothing but the self, pure and unmodified. Both differ from the objective Idealist;-Alexander, to become a Realist, Sankara, to become a stricter and a more thorough-going Idealist.

Royce uses the term 'appreciation' instead of 'intuition' and draws a distinction between 'the world of appreciation' and 'the world of description.' There are many experiences which come to us in such a fashion that although they bring with them the best criterion

³⁶ Space, Time and Deity, Vol. I, p. 13. 37 The Spirit of Modern Philosophy, pp. 388ff.

156

PHILOSOPHY OF HINDU SĀDHANĀ

of reality and affect the deepest core of our hearts, still we cannot apply to them the ordinary categories of space. time, causality, number etc., which are the only available modes of describing reality. We cannot fully (or in some cases, even partially) describe to our fellow-beings what these experiences are and what they do signify. There is something indescribable in them, and this element of indescribability constitutes much of the life of the thing or event. We appreciate the experience, but we cannot describe it. We cannot hold that merely because an experience is indescribable, merely because it cannot be suitably expressed by the rigid categories of the understanding, it is on that account unreal.38 A mother appreciates what motherly affection is, but she cannot describe it, she cannot express how she loves her child. We cannot say that an experience is illusory or merely subjective simply because description by the categories of the understanding fails to express it. Rather, we should argue that there are experiences beyond this world of description, and that there is a world of appreciation, where souls communicate with souls without the intervention of the material universe, where the limitations of human experience are transcended, where the ordinary categories have no scope and where altogether different categories are in vogue. When one begins to participate in the world of appreciation, one may begin to realise that the world of description (i.e., the world of science

This seems to be an adaptation of Dandin's words:—
Ikṣukṣīraguḍādīnāii mādhuryasyāntaraii mahat,
Tathāpi na tadākhyātuii sarasvatyāpi śakyate.

This seems to be exactly what Russell means when he says that 'sense-data' can be known by 'acquaintance' only and not by description. That description falls short of experience by a large distance is proved by the Buddhists (see Tattvasanigraha Ch., on Pratyaksa) and the Nyāyasātras (II. 2) on the relation of word and what is implied by it, i.e., the objective reality sought to be represented by it.

³⁸ The unreality of the descriptive knowledge is emphasised greatly in the Nyāyabindu and Dharmottara's Commentary, Ch. I. Cf. Na khalu ikṣūkṣīraguḍādīnām madhurarasabhedaḥ śakyaḥ sarasvatyāpyākhyātum.

and the world of the ordinary man) is only an appearance, a shadow, of the 'world of appreciation.'

Appreciation is the realisation of a thing exactly as it is a part of one's own experience. A person may understand the meaning of a poem or the reasonableness of an argument, but this is not appreciative knowledge of the poem or the argument. It becomes an appreciation to him only when it becomes a part of the stream of his consciousness. I may be said to have an appreciation of a piece of painting when exactly the same ideas which preceded the actual outlining of the scene in the mind of the artist are reproduced in me; that is, when I, for the moment, coincide with the mind of the artist so far as this particular occupation is concerned. When my will actually coincides with the will of the artist, the manifestation of which is the piece of painting, then only I have a real appreciation of the same. There is a great deal of difference between this appreciation and imagination. Imagination is the process where we get only a mental copy of a description, which itself is the outward manifestation or symbolisation of an inner will. In appreciation, on the other hand, the will directly has cognisance of another will. It is a direct acquaintance of the self with another self so far as this is possible. To understand the meaning of a poem through the exercise of one's imaginative powers is very different from appreciating it by placing oneself in the position of the poet and experiencing the inner workings in the mind of the poet while he is engaged in mentally composing the poem. The poem itself is a thing in the world of description, while the mental preparation for the poem is an event in the world of appreciation. This appreciation is svarūpa-jñāna, that is, knowing a thing by being it, by identifying the inner life of one with the inner life of another. Material bodies can only be described by us, they cannot be appreciated. We can acquire intellectual knowledge of them, but we can have no appreciation of them. Knowledge through appreciation is something like thought-reading, where the intermediaries or outward

PHILOSOPHY OF HINDU SADHANA

expressions of thought have been dispensed with. When the finite will can identify itself with the world-will, it can have an appreciative knowledge of the universe, where the categories of space, time and causality, etc., are hopelessly inadequate and useless. The self can directly know or appreciate only selves, and this appreciation is knowledge not through the intervention of any expression or outward manifestation or description of an idea. This is the only consistent knowledge by acquaintance. It is not possible to have knowledge by acquaintance of sensedata, as Bertrand Russell supposes, simply because matter is farthest removed from consciousness, and 'appreciation' or 'acquaintance' in its proper sense can exist only between objects which are very intimately related.

There is of course a difference between Rovce's 'appreciation' and Samkara's aparoksānubhūti. may be appreciation by the self of other selves, but there can be aparoksānubhūti of only one's own self. can speak of a world of appreciation; but in Samkara's aparokṣānubhūti, there is no such thing as the world, there is not the least trace of anything but the selfekamevādvitīvam (one without a second). Samkara tells us of a state of experience where there is unqualified unity, where there is not a society of selves, but where there is only the self, one without a second, pervading the whole of consciousness and so also the whole universe, and resting in its own glory (sve mahimni). This experience is nothing short of the experience of the Absolute and the Infinite. We may here recall the glorious passage in Chandogya Upanisad describing the Bhūmā: 40 "Where nothing else can be seen, nothing else can be heard, and nothing else can be known but this, that is the Absolute Experience. That which is limitless is also endless or destructionless; so, everything which has a limit is bound to destruction. This Bhūmā rests on its own glory or rather it does not rest on anything at all. This

³⁹ Mysticism and Logic, Sec. X, p. 211.
40 Chapter VII, 24-25.

Bhūmā is below us and is also above us, is behind us as well as in the front of us, is to the south of us, and to the north of us, this Bhūmā is everything." "In aparoksānubhūti, when the self finds the self directly, jagat or the material world, which is the source of multiplicity, disappears altogether. All not-self is gone, the not-self even in the form of ideas disappears. Even ideas are, in a sense, detached existences from the self. The ideas seem to come out of the self, and, therefore, to some extent, are distinct from the self. The stage of willing, before there has been any ideation, seems to be more intimate to the self. That which is the prius of all ideation, the stage where there has not been any expression even in the form of ideas, seems to be peculiarly intimate and nearest to the self. At this stage, there is no externality, no outwardness, not the least trace of any not-self. At the stage of ideation, there seems to be an apparent self-division of the self into itself and its ideas as the not-self, although the so-called not-self is still nothing outside the bigger circle of the self. This is perhaps the stage of self-consciousness described by Hegel. Although this is an advance on Russell's Realism which speaks of acquaintance of sense-data, still it cannot be regarded as a specimen of perfect Idealism, inasmuch as it does flot clearly tell us of the stage of primaeval unity where there is not even the distinction of the self and the ideas forming the not-self. It is because of this that the Vedanta speaks of knowledge through ideation and reasoning as paroksa and indirect. It wants us to go further still and discover a stage which is prior to the stage of ideation, where the self alone shines, and which it designates by the name of aparoksānubhūti. Knowledge through ideas gives us merely descriptive knowledge, and, therefore, there can be aparoksa only of the unmanifested or the avyakia cetana. So, the self cannot have aparoksa of material bodies or of their copies or of sense-data, or even of ideas and memories and images, but it can have aparoksajñāna only of itself. This knowledge is not so

much a knowledge of the thing as it is identical with the thing.

The highest conception of Intuition is found in the Vedānta. Here we find absolutely non-relational knowledge in the strictest sense of the term. Sense-knowledge is not really non-relational or immediate, inasmuch as there is here, in the sub-conscious background, an incipient preparation for a discernment of relations which manifest themselves explicitly as soon as it is superseded by intellectual knowledge into which it passes. That which grows into a relational knowledge cannot be absolutely nonrelational, but must at least be implicitly relational. immediacy of the intuitive experience that transcends (and is thus posterior to) the perception of relations, and not the vague non-relational deliverance of sense that is as yet incapable of discerning relations, can alone be properly termed non-relational. Bergson's 'intuition' also is not really non-relational. It is the concrete and living experience, not yet symbolised in abstract concepts, which one gathers flowing with the stream, so to speak. But this intuition can hardly give us svarūpajñāna or absolute acquaintance, which Bergson claims for it, because here also an element of relativity remains, viz., the memories and the living experiences constituting the concrete life of the individual.

Moreover, Bergson's 'intuition' is at best an 'object-cognition.' Royce's 'appreciation' also involves a cognition of the object. But Vedāntic Intuition is not the cognition of any object, nor is it even self-consciousness as is very often supposed. It is neither the cognition of the object nor of the subject, but it absolutely transcends all subject and object-consciousness. The Vedānta really leads us to a dizzy height in the summits of speculative thinking and takes us to the innermost point in knowledge which seems to contradict itself. It speaks of an intuition or knowledge where there is neither any knower nor anything known, where there is neither the subject nor the object, nor even any process. It requires abstraction

THE PATH OF KNOWLEDGE

of the deepest sort in order to appreciate the truth embodied in this sublime philosophy. It cannot be held that knowledge without the distinction of the knower and the known is an absurd thing, and that the Vedanta, in indulging in these unmeaning and contradictory statements, has really taken a suicidal step. The Vedanta definitely states that the intuition which it speaks of transcends our ordinary, discursive knowledge and implies tripuţī-vilaya or annihilation of the threefold division into subject, object and process, involved in ordinary knowledge. Knowledge through an 'other' or a not-self is relational and conditional, and therefore, so long as there is the distinction between the knower and the known, the subject and the object, the self and the not-self, the ideal of knowledge or absolute truth is not attained. Hence the Vedanta is in search of absolutely unconditional knowledge which is neither dependent on any object nor on any subject, and it finds this goal realised in its conception of svayamprakāśa jñāna, the nearest English equivalent to which is 'unconditional revelation.' It is a unique category in the history of human thought, and its supremely transcendent character very often eludes the grasp of even the most powerful intellect. This svayamprakāśa jñāna or intuition does not reside in the subject nor is conditioned by any object, but it rests in its own glory. It is not a process at all, but is an eternal fact; it reveals itself and is never generated or conditioned. The least trace of the not-self, the bare presence of an 'other' or any foreign element, in knowledge, whether in the shape of the subject or in the form of the object, is detrimental to its unconditionality and makes it fall short of the ideal. The atman of the Vedānta, which is very often translated by the word Self, is very different from the subject. The subject is the substratum or seat of knowledge (āśraya), but the ātman is jñānasvarūpa or revelation itself. Herein lies the difference between Hegel's Absolute and Samkara's Brahman. The former represents the category of the

161

Subject as transcending the category of Spinozistic Substance, whereas the latter transcends the category of the Subject as well as that of Substance. The division into the subject and the object falls within the not-self, and the Pure Cit or ātman is above both subject and object. Although the Absolute has sometimes41 been described as the seer and the knower, it is to be remembered that through those statements the Vedanta is merely attempting to lead us to the Highest Reality by means of interlower categories (following the method of Arundhatī Nyāya),42 and is not really describing the Highest category itself. The Highest category is that which is never badhita (contradicted), and the criterion of Vedantic intuition being the supreme knowledge rests on the fact of its being not contradicted by any experience at any time. The absolutely non-dualistic intuition, when attained, contradicts all previous dualistic experiences and establishes itself superseding them all, but as it is not contradicted by any other experience, it is superseded by none. The Vedantic criterion of truth thus agrees with the general idealistic criterion of non-contradiction, and the Vedantic Brahman represents an experience that transcends even the notion of the Subject.

The Vedānta merely shows us that we have to pass from the conception of Brahman as object, to its conception as subject, and then from the notion of the subject to the conception of Pure Cit and $\bar{A}nandam$, which is not the support of $J\bar{n}\bar{a}na$ but is $J\bar{n}\bar{a}na$ or revelation itself. When we find the famous mantra, viz., $\bar{a}tm\bar{a}$ $v\bar{a}$ are drastavyah śrotavyo mantavyo nididhyāsitavyah⁴³ (the self is to be seen, to be heard, to be thought and contem-

⁴¹ Vijñātāramare kena vijānīyāt.

Bṛh. Upaniṣad.

42 This is the method of leading one to a very subtle thing not directly but through less subtle things gradually. Arundhatī is a star of very small magnitude and cannot easily be observed. But, if one is first referred to Vaŝiṣṭha, the star that is very near Arundhatī but of greater magnitude, and then referred to Arundhatī, he can very easily perceive the same.

43 Bṛh. Up. II, iv, 5.

plated), we are led to suppose that the self is something to be known and cognised and cannot but be an object of cognition. But a little later, we are reminded that what is cognised is after all jada, that the object of cognition cannot be Cit just because it is an object. The self as Cit can never be known by anything else; it can never be the object of cognition as it must always be the knower.44 The way in which the objectivity of the self is denied, and the force and emphasis with which its subjectivity is sought to be affirmed and established, seem to leave hardly any doubt as to this being the real meaning of the Upanisads. But this also is transcended. So long as there is anything else other than the self to form the notself, the self manifests itself as the subject, but when the not-self vanishes, being completely merged in the reality of the self, no longer does the self manifest itself as the subject, but it reveals itself as Pure Cit, and getting rid of all upādhis (adjuncts), shines in its own glory. This is the point of difference between Kant and Samkara. That the categories are a priori forms of the human understanding Samkara also will admit, but he does not hold that they are necessary in the sense that they can never be got rid of. The categories are only limiting adjuncts falsely imposed on the self, and it is only right knowledge that is necessary for their dismissal. It is only when the subject-object relation is completely transcended that we can regard the problem of truth and knowledge ultimately solved.

Patañjali also speaks of this svarūpajñāna or knowledge of the self as it really is. When the cittavrttis (mental states) are fully controlled, then the drastr or the seer or the self is free from all disturbing influences and can be experienced just in its svarūpa. In the samādhi state, preparations for which are made through dhāranā and dhyāna (fixation and meditation), the object is

⁴⁴ Yenedam sarvam vijānāti tam kena vijānīyāt, vijñātāramare kena vijānīyāt.
Brh. Up. II, iv, 14.

revealed in its svarūpa. Patanjali speaks of prajnā or intuition which is acquired in the samādhi state. This intuition which reveals the truth, and which is free from the least touch of error, is different from knowledge acquired through testimony or inference. Inference and testimony can give us only sāmānyajñāna or knowledge of the general character of things. They can give us no viśesaiñāna or knowledge of the individuality of the thing. But intuition takes us to the very heart of things, reveals their speciality or individuality, and gives us an appreciation of them which is something unspeakable. The Sage Vvāsa says45-words can never express what is peculiar to the individual. Distant and very subtle things cannot be grasped by ordinary perception. But we should not suppose that a thing does not exist, merely because perception, inference and testimony cannot give us knowledge of it. The existence of an object is not disproved merely because certain sources of knowledge fail to supply us with its knowledge; rather we have to find out some other pramāna or source of knowledge, and Patañjali gives us a new source of knowledge, and this is intuition or samādhi prajñā which is unerring.

In the nirvikalpa samādhi state, the self is realised directly in its real nature by the self. This is very near to Samkara's aparokṣānubhūti. But there seems to be a point of distinction. The self is here perceived as different from the not-self. The discriminative knowledge (viveka-khyāti) is the highest form of knowledge, according to the Sāmkhya and Yoga. The samādhi state, even in its nirvikalpa form, is at best a withdrawal and a merging into the self. The universe remains as a real not-self which the self can withdraw from but cannot resolve into itself. This is laya-samādhi (absorption) as distinct from the bādha-samādhi (transcendence) of Vedānta. In the latter, the not-self is resolved into the self, and nothing but the self is real. So, whereas in Pātañjala-samādhi,

Yoga Sūtras I, 50.

⁴⁵ Na hi viśeşeņa kṛtasañketaḥ śabdaḥ.

the aloofness and withdrawal of the self from the not-self become the source of liberation (kaivalya), and, as such, moksa (liberation) and viveka-jñāna (discrimination) become dependent upon a process, the Vedantic jñana is eternal (nitya) and is not dependent upon any process or condition. The jñāna is not produced or generated (utpādya), does not come to exist from a previous stage of non-existence, because it eternally is. There can be no transition from ignorance to knowledge, from finitude to infinitude, from bondage to liberation. The spirit is eternally free and there is no liberation from bondage, whether it is the 'bondage of sense,' as Plato thought, or the 'bondage of Passion,' as Spinoza conceived it. That which comes to be must have an end, and if jnana or moksa is a thing attained and not present eternally, it is bound to perish and can never hope to yield final beatitude and everlasting bliss. If the bondage is absolutely real, if the Prakrti or the universe is real in the absolute sense, freedom is bound to be an illusion. If, on the other hand, the universe is only an adhyāsa or a superimposition, if the bondage is only due to ignorance, which ignorance also is illusory, if the self alone is real and eternally free, then alone can we speak of Infinite Freedom and Eternal Liberation. Although the nirvikalpa samādhi of Patañiali is commonly regarded as identical with Vedantic Intuition, and it is supposed that there is no vyutthana (passing off) from the same, yet it is to be admitted that the former, being dependent upon a process, cannot be altogether free from a chance of destruction. We have to keep in mind that the term 'liberation' does not at all express Samkara's idea of moksa, because whereas liberation implies previous bondage, Samkara's moksa is emphatically denied any such implication. Patañjali's samādhi is like touching a point gained by the removal of disturbances; Samkara's Jñāna is the feeling of a vast expansion which not only is now, but was and will always be. In the nirvikalpa samādhi state, the notself is ignored and not felt, whereas in Vedantic Intuition

PHILOSOPHY OF HINDU SĀDHANĀ

the not-self is a resolved contradiction and is eternally negated in Brahman. That the nirodha samādhi (objectless samādhi) is itself the consummation of a process is evident from the term 'nirodha-parināmah'⁴⁶ used by Patañjali himself. The stage of nirodha or complete inhibition is a state which the citta or the mind acquires. When, through repeated attempts at objectless samādhi, the mind acquires a permanent disposition towards that direction and overrules its natural tendency of the downward movement towards objects, it may be said to have acquired the disposition of nirodha. The citta (mind) being composed of the three guņas, undergoes changes, and nirodha (inhibition) and ekāgratā (one-pointedness) are but different stages of the change.

There is thus a great deal of difference between the Intuition of Patañjali and Vedāntic Intuition. The former begins to appear at a certain definite stage of samādhi, while the latter has no beginning at all. The former depends on a particular change that the mind (citta) undergoes, although this change consists of the relatively unchanging and fixed state of the mind (citta), but the latter is entirely unconditional (svayamprakāṣa).

To ask for a criterion of truth of such intuition from the standpoint and level of the intellect is to attempt to judge the higher category by means of the lower, which is not only unjustifiable but almost impossible. If the intellect is to establish its claims always by an appeal to the senses, and if everything that the intellect attains is to be rejected unless it is verified by the senses, then we have to take up a position which is worse than the crudest Empiricism. It is easy to see that the intellect, being a higher category than sense, cannot and should not be tested by sense which is lower than itself. Intellect can never be the judge of Intuition, because ex hypothesic. Intuition transcends intellect. Thought can only point

⁴⁶ Vyutthānanirodhasaniskārayor abhibhavaprādurbhāvau nirodhakṣaṇacittānvayo nirodhapariṇāmaḥ. Yoga Sūtras III, 9.

towards the ideal of knowledge that is reached by Intuition, but can never attain it so long as it remains thought. But inasmuch as Intuition is the fruition of intellect, it never goes against intellect. An intuition that opposes itself to reason is not a genuine intuition at all; it is a mere pseudo-intuition. It is the task of philosophy to try to translate and understand analytically in terms of thought or conceptual thinking what has been presented in the living experience of intuition. It must start from experience and it must recognise experience to be the goal of all philosophy. Philosophy cannot give us an experience of the actual,-it attempts to show what is possible, not what is but what may be. The merely possible demands a verification or rather an actualisation in concrete experience. This is supplied by Intuition. philosophy that does not base itself on this solid footing of perfect experience is a merely barren speculation that moves in the sphere of ideas alone, detached from reality. This is what distinguishes Hegel's Idea from Samkara's Brahman. The latter is a concrete experience in ecstatic intuition, while the former is only the highest achievement of reason. Mr. Bhattacharyya rightly says that "If Hegel's notion be the truth of discursive understanding, the intellectual or ecstatic intuition of Vedanta is the truth of the speculative consciousness. If Hegel's thought is concrete and creative, it is not as thought but as reality or being, i.e., as ecstatic identity of thought and being."47 It is to be noticed that by concrete experience we do not mean sense-experience. That would be returning to crude Empiricism, and a philosophy that exalts sense over reason really sounds its own death-knell. The concrete experience of supra-intellectual Intuition comes only when reason attains its fruition and consummation, and where the halting, hesitating, bifurcating and analytical reason has given place to a fixed and firm, clear and distinct, unerring and direct, intuitive vision. This intuition is like the

⁴⁷ Studies in Vedāntism by K. C. Bhattacharyya.

vision of the genius in whom reason has taken a permanent and solid footing, and where the revelation seems to be spread out, as it were, before the eyes rather than laboriously reached by the intellect. The Hindus metaphorically speak of an 'eye of intuition'-the 'jnana-netra' in order to express perhaps the easy and spontaneous working of the mind in intuition. The inspirations that come to the genius are not derived from any mysterious source other than reason, but they come so directly, so easily, so forcibly and with such a mark of givenness that they seem to come from some other region than the kingdom of conceptual thought. The truth is that so perfect has been the training of reason that it does not now work piecemeal but joins itself with the aspects of feeling and will, and derives the elements of spontaneity and immediacy from them, and it now delivers its judgments with the clearness of a sense-perception. The born musician's ear for music, the inspiration of the born poet and the intellectual intuition of the philosopher-sādhaka, do not differ in kind but only in subject-matter. be noticed that Vedantic Intuition is not like the intuition of the mystics. Although it is declared to be indescribable like all mystical experience, still it is not attained in the same fashion as mystical experiences are supposed to be. The Vedantic experience comes after a long course of intellectual discipline and appears only as a fruition or the perfection of the intellect, and is not anything opposed to the intellect. Vedantism is not to be classed under mysticism, if by the latter we mean something which is "in essence little more than a certain intensity and depth of feeling in regard to what is believed about the universe," as Russell takes it to be.48 We may hint at the essence of Vedantic intuition in the words of Professor Radhakrishnan: "It is when thought becomes perfected in Intuition that we can catch a vision of the real. Intellect in the sense of mere understanding, working with the

⁴⁸ Mysticism and Logic, p. 3.

THE PATH OF KNOWLEDGE

limited categories of time, space and cause, is inadequate. Reason also fails though it takes us beyond understanding. We have to pass beyond thought, beyond the clash of oppositions, beyond the antinomies that confront us when we work with the limited categories of abstract thinking, if we are to reach the real, where man's experience and divine Being coincide."

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169

⁴⁹ Indian Philosophy, Vol. I.

CHAPTER X

HOW TO ATTAIN KNOWLEDGE?

In the last chapter we have sought to understand what abaroksānubhūti, i.e., tattvajñāna or ātmabodha, is. We shall now discuss the means whereby it may be possible to attain this tattvajñāna. It should be clearly understood, however, that this tattvajñāna or anubhava is not at all dependent on processes, is not produced out of these processes, and is not related to them as an effect to the cause. It is something transcendent and independent and, in a sense, beginningless. Nothing can produce it and nothing can destroy it.1 Even the so-called avidya or ignorance is only a temporary and seeming veiling of it from the side of jīvacaitanya (individual consciousness); really it is not veiled at all. As it reveals itself and everything else, it is not and cannot be veiled or unveiled by anything. It is not sādhya, i.e., capable of being produced, but it is nityasiddha, i.e., eternally complete. Vidyā or the processes of knowledge merely help to dispel ignorance, as there is nothing else to be done with regard to the eternally existing Brahman, which is also eternally attained in the form of the self.2 As it is eternally com-

¹ Cf. Plato: "Its object will not be to generate in the person the power of seeing; on the contrary, is assumes that he possesses it though he is turned in a wrong direction, and does not look to the right quarter; and its aim is to remedy this defect." Also, "the virtue of wisdom does most certainly appertain, as it would appear, to a more divine substance which never loses its energy, but by a change of position becomes useful and serviceable or else remains useless and injurious."

The Republic, Book VII.

² Na tatra avidyānivṛtteradhikam kāryamastīti avidyānivṛttau
vidyāyā upayogaḥ. Citsukhī, Ch. III.
Iha tu avidyāpidhānāpanayamātrameva nāparam utpādyamasti.

Vidyā does not generate any apūrva (future result) by itself, but merely helps to remove ignorance, and hence moksa is not caused by knowledge and therefore not non-eternal.

Ibid. I, i. 4.

plete Being, its so-called instruments (sadhana) can only be of the nature of knowledge, where the thing known is not really produced by knowledge, but the previous ignorance about it is removed through it. No action can serve as means to the attainment of Brahman inasmuch as karma is of help only when something, not attained, has to be attained, when something has to be actually produced through action; -it has no scope for the seeming attainment, or rather reattainment, of something already attained and possessed eternally. The attainment or realisation of the Absolute (Brahman) is like the getting of the forgotten necklace worn on one's own neck. While wearing the necklace on the neck, a person forgets it and searches for it very seriously in other places, but when the mistake is corrected by some one else, he at once finds that nothing new is produced, nothing is really removed; only he becomes fully conscious of the real state of things. Here also in tattvajñāna, one finds and realises one's self as it is, eternally existing in its svarūpa, never undergoing any bondage or never being veiled by any disturbing influence or ubādhi. The problem then arises: Is karma altogether useless in the attainment of the Absolute? An affirmative answer to the question would conflict with such texts3 of the Sruti or Smrti as, "He who knows Brahman and performs virtuous deeds attains" and, "It is said. Oh Great Sage, Knowledge and Karma are means to the attainment of the same." There is the grand text of the Sruti "The Brahmanas seek to know Him through the Vedic texts, sacrifices, charity, penance, and resignation" (sannyāsa)" which also seems to imply the instrumentality of karma in the matter of the realisation of the Absolute. Vācaspati argues that in this text it is not the intuitive knowledge (brahmasākṣātkāra), but merely the desire for the same (vividisa), that has been supposed to be resulting from the karmas mentioned. The emphasis

³ Tenaiti brahmavit punyakṛt. Tatprāptihetur jūānam karma coktam mahāmune.

is evidently on the desire for knowledge and not on the knowledge itself. Karma only removes the obstacles that stand in the way of the emergence of the desire for $Brahmaj\tilde{n}\tilde{a}na$ and cannot produce $j\tilde{n}\tilde{a}na$ itself.

According to Prakāśātman, the author of Pañcapādikāvivaraṇa, however, the emphasis should always be placed on the object of the desire and not on the desire itself. As when it is said, "He is desirous of killing by means of a sword," it is meant that the sword is instrumental to the killing and not to the desire for the killing. So the text of the Sruti has to be interpreted in the sense that sacrifices, etc., are instrumental to the production of the knowledge (vidyā), and not merely to that of the desire for knowledge (vividiṣā), as Vācaspati supposes.⁵

It is not to be supposed, however, that this view of Vivarana conflicts with the view which regards the abandonment of karma as the means of attaining knowledge. According to him, karma is to be practised so long as the spontaneous inward turn towards the ātman (pratyakpravaṇatā) is not clearly felt, but is to be given up after that state is attained. Sureśvarācārya also says, "Having realised the inward turn towards the self through purification attained by means of actions (karma), they are to be given up as no longer useful, just as the clouds disappear after the rainy season is over."

It may appear at this stage that if according to Vivarana also, karma is useful only in producing the earnest desire for the attainment of the self and the consequent inward turn towards the self, there is hardly any difference between the views of Prakāśātman and Vācaspati. But the difference may be noticed in this way. According to Vivarana, karma produces knowledge (vidyā)

Phāmatī III, iv. 26.

⁴ Veditumicchanti na tu vidanti . . . vedānuvacanasyeva yajñasyāpīcchāsādhanatayā vidhānam. Also—

Vividişopahāramukhenātmajñānotpattāvasti karmaņāmupayogaḥ.

⁵ Vivarana, p. 174.

through the desire for knowledge (vividiṣā), and hence, on this theory the fruits of karma can not disappear till knowledge arises; whereas on the theory of Vācaspati, the fruits of karma (i.e., the adṛṣṭa generated through karma) may disappear with the mere emergence of the desire for knowledge (vividiṣā). Karma, being supposed to be productive merely of the desire for realisation (vividiṣā), cannot be supposed to be of necessity persisting till the realisation itself happens, as its end is fulfilled with the emergence of the desire alone.⁶

According to Citsukhācārya, karma produces knowledge (jñāna), and moksa or liberation results from knowledge. Karma is, therefore, indirectly instrumental to moksa or liberation. It is not to be supposed that karma and jñāna are both useful to mokşa directly. Karma removes obstacles in the shape of destroying the effects of evil deeds and thus prepares the way to the attainment of knowledge (vidyā). This vidyā or knowledge, once mature, is capable of awarding salvation (mokşa) without requiring any help from karma. Karma leads to jñāna and it is jñāna that directly leads to salvation. All the scriptural texts indicating the co-operation (samuccaya) of jñāna and karma are to be interpreted as holding that these two are successive and not simultaneous.8 The grand text of the Sruti, "By means of sacrifices, etc." also indicates the usefulness of these karmas in generating knowledge and not liberation (moksa). The famous mantras of

⁶ Vividişārthatvapakşe tu śravaṇādipravṛttijananasamarthotkatecchāsampādanamātreṇa kṛtārthateti nāvasyam vidyotpādakatvaniyamaḥ.

Siddhāntaleša, Ch. III, 1.

7 Vidyā tu paripakvā karmanirapekṣaiva mokṣam sādhayiṣyatīti.

⁸ Sarvāṇyapi samuccayavacanāni paramparāsamuccayapratipādanaparāṇītyabhyupeyam.

Citsuklī, Ch. III, p. 347.

paramparāsamuccayapratipādanaparāṇītyabhyupeyam.

Ibid., p. 346.**

Satyādīnāni jñānasādhanatvani jñānasyaiva mokṣasādhanatva-mityabhyupeyam. Vividiṣāvākye yajñādīnāni vijñānasādhanatva-syāvadhṛtatvāt.
Ibid., p. 347.

the Isopanisad, "Into a blind darkness they enter who follow after Ignorance: they, as if, into a greater darkness who devote themselves to Knowledge alone," and "by Ignorance crosses beyond death and by Knowledge enjoys Immortality,"10 implying the utility of both karma and $i\tilde{n}\tilde{a}na$, are also to be interpreted in the way above indicated. The sense of a 'before' and an 'after' (paurvaparva) is clearly indicated by the suffix 'ktvāc' in 'tīrtvā.' After having crossed beyond Death (representing the evil deeds which act as obstacles to the attainment of knowledge) through avidyā or karma, one enjoys Immortality through Knowledge. Those who do not purify themselves through the performance of nitya and naimittika karmas, but renounce them before the attainment of mature knowledge, can not attain liberation (kaivalva) because of the impurities remaining in their souls. Nor can they achieve any progress because they have already renounced purifying and meritorious actions. Hence, their greater degradation is referred to in the mantra quoted above as "greater darkness."

It may be argued that if karma be supposed to be instrumental, even indirectly, to liberation (mokṣa), it, being generated by some causes (kṛtakatvāt), has to be admitted as perishable (anitya). This, however, would go against the teaching of the entire Vedantic literature regarding moksa (liberation) as nitya. Citsukhācārya argues that this objection cannot stand, because karma does not generate liberation, but merely destroys or puts an entire stop to bondage. Liberation is not produced; bondage only is removed. It should not be supposed, however, that as the destruction of bondage is produced by means of karma and hence is perishable, moksa (liberation) which is simultaneous with the removal of bondage likewise, perishable. As destruction cannot destroyed, the destruction of bondage would be imperish-

¹⁰ V, 9 and 11.

HOW TO ATTAIN KNOWLEDGE?

able, and mokṣa which is accompanied by the destruction of bondage would also be imperishable.¹¹

We find that the Jñānavādins are unanimous in holding that karma is of immense value so far as it helps to remove the obstacles that lie in the way of attaining transcendental wisdom (Jñāna). These obstacles may be regarded from one standpoint to be mainly physiological and mental. Patañjali mentions nine such obstacles which hinder the attainment of yoga. Bodily diseases, inherent unfitness, doubt, indifference, idleness, attachment, error, failure to attain concentration, and inability to persist in the state of concentration even when that is gained; -these nine are the impediments to yoga. These obstacles are removed through repeated attempts at practising concentration on a single object (ekatattvābhyāsa). So long as the mind and the body are not habituated to bear the heavy strain involved in concentration and meditation, resistance is felt in the nerves and the brain, whenever the Buddhi attempts to soar to its highest flights. When, however, through repeated movements in a particular direction an easy pathway is formed, energy flows spontaneously in that direction and no resistance is offered any longer by the body and the mind. It is karma that ensures progress in every direction. Through disciplined exercise of the instruments, viz., the body and the mind, their capacities are increased greatly and they become gradually fit for mirroring the light of transcendental knowledge (jñāna). The citta (mind) that had a natural bent outwards so long as the obstacles were not removed, now acquires a spontaneous inward bent and becomes pratyakpravana when the impediments are got rid of. This removal of obstacles or impurities is also described as the purification of the citta (mind). Karma fulfils its task when this purification is attained, and the unmistakable sign of this purification is

12

¹¹ Na caivamapi karmasādhyatve moksasyānityatvadosah tadyathehetyādiśruteh yat kṛtakam tad anityamiti nyāyāccetī yuktam; bandhapradhyamse karmaṇāmupayogāt bandhapradhyamsasya kṛtakatve'pi nityatvāt, anyathā naṣṭānaṣṭiprasaūgāt.

Citsukhī, Ch. III, p. 343

176

the spontaneous tendency of the mind to flow inwards. i.e., towards the self (ātman).

It is sometimes argued that karma cannot be supposed to be instrumental to knowledge (jñāna) inasmuch as jñāna can result only from such pramanas as Perception, Inference, Authority, etc. Sacrifices and such other karmas are not included under the pramanas and hence cannot be supposed to be the cause of knowledge.12 To this objection it may be replied that karma is instrumental in causing hearing (śravaṇa) and ratiocination (manana) etc., which are the direct pramanas of knowledge, and that although not directly the instrument of knowledge, it should be regarded as a genuine instrument of the same. An instrument does not cease to be an instrument merely because it is indirect and remote.13

Now the question arises as to the nature of the karmas that are useful to knowledge. According to the Brahmasūtras of Bādarāyaṇa, it seems that not only the compulsory duties of the fourfold asramas but also such practices as recitation of mantras (japa) are useful. Amalananda, in Kalpataru, expressly supports14 this view, laying emphasis on the sūtra "It is also seen that persons not performing the duties of the fourfold asramas become fit."15 It is to be noticed that almost all the Vedantic thinkers agree in holding that only nitya karmas are useful towards jñāna, kāmya karmas being always excluded. The former, by removing obstacles, help the emergence of jnana; but the latter, giving rise to their fruits, far from being auxiliaries, become positive hindrances to jñāna. Sarvajñātmamuni, however, thinks that both nitya and kāmya karmas are useful. The text of the Sruti, referring to sacrifices, makes no reference to their performance either as nitya or as kāmya; hence, we are to suppose that

¹² Pramāṇādhīnasya jñānasya yajñādyajanyatvāt, na pratyakṣādimadhye yajñādayaḥ kiñcit pramāṇam. Nayanaprasādinī Tīkā on Citsukhī.

¹³ Paramparāsādbanesvapi loke vede'pi kāraņatvābhyupagamāt.

Kalpataru, Ch. III, iv, 36.
 Brahma Sūtras III, v. 36

both are helpful for the purpose. 16 But all these karmas, whether these are nitya or kāmya, are only remotely related to jñāna; the nearest, that is, the most proximate instrument being sama (control of inner organs), dama (control of external organs) etc. These proximate instruments will include vairāgya (detachment) on the one hand, and sravana, manana and nididhyāsana, on the other.

We may point out here that nothing short of a direct vision or intuition of the self can dispel the wrong notions or incorrect ideas about it. This intuition is to be as clear and as direct as our ordinary perception. The Vedanta tells us that the multiplicity (nanatva) and variety of the universe or jagatprapañca, the duality of pleasure and pain, and the consciousness of the body as the self, are all unreal; but, we find that all these are facts which are revealed to us by our sense-organs and the mind in ordinary perception, external and internal. Now, no amount of reasoning is competent to convince us that all these are illusory. The Vedānta Paribhāṣā rightly holds that it is impossible to get rid of an aparoksa bhrama or an illusion which is based upon direct perception by means of parokṣajñāna or indirect and inferential knowledge; and so, Vedantic tattvajñāna must be of the nature of an aparokṣajñāna.17 Jagat or the world and all its facts are directly perceived and felt by us. Even if they be ultimately unreal or illusory, their illusoriness can be felt by us only when we have a pratyaksa or an experience which is more steady, more permanent and more convincing than that of the multiplicity of the world. It is because of the absence of this pratyaksa that we find that persons well acquainted with the Vedanta Sastras, and fully agreeing with the arguments and conclusions of the Vedanta philosophy, cannot realise its teachings in actual experience. Jagat or the world does not actually appear to them as a bhrama or an unreal appearance, although for argument's sake they

¹⁶ See Sanksepaśārīraka.

¹⁷ Tajjñānam aparokṣarūpam, parokṣatve aparokṣabhramanivartakatvānupapatteḥ. Ch. VIII.

hold that to be the case. One argument may displace another, one parokṣa (indirect knowledge) can drive away another parokṣa, but it cannot dismiss an aparokṣa (direct knowledge), even when the latter has an illusion as its content. Therefore it is that the Vedantic advaitatattva or the identity of the self and the Brahman cannot be realised merely by the help of argumentation. For such a realisation, aparokṣānubhūti or direct acquaintance or rather appreciative intuition is essential.

The Siddhantaleśa also argues that the superimposition of agency on the pure consciousness, although a superimposition, is still directly felt and the self always is perceived to be the agent. So long as the Pure Cit is not perceived directly, the superimposition cannot be removed. It has been held that knowledge of the Sastras merely helps to remove the notion of the absolute reality of Māyā or Nescience, and that Māyā ceases to exert her influence on the practical affairs of life and becomes altogether inert only when Brahman or the Pure Cit is directly realised in consciousness.18 Although the Vedanta notices the wide difference that exists between paroksa and aparoksa jñāna, still it has been equally emphatic in holding that it is the former alone that can lead to the latter. Reason prepares the way for the intuition by removing all doubts as to the possibility of the experience, that is, by removing the veil of asattāpādakājñāna. The Vedānta represents the Jñānamārga, which holds that direct realisation of the Real can be had only through the perfection of one's intellectual which again involves certain preliminary courses of discipline. Vicāra or constant meditation and concentration on spiritual problems or rather on the nature of Reality, that is, on the nature of the self or atman, when it is done by śuddhāntahkarana (purified intellect), prepares the sādhaka for the realisation of the self.

¹⁸ Sästrena nasyet paramārthabuddhili, Kāryakşamam nasyati cāparokṣāt. Prārabdhanāse pratibhāsanāsa, Evamkramānnasyati cātmamāyā.

HOW TO ATTAIN KNOWLEDGE?

It may be argued, at this point, that even the direct perception of Brahman cannot dispel the Primal Ignorance. If the intuition of Brahman is supposed to remove Ignorance, it cannot co-exist with Ignorance. But the modalised state of consciousness having Brahman for its object, being the product of Ignorance, has to co-exist with it. The material cause (upādāna) everywhere coexists with the effect (kārya), and hence Ignorance, which is the material cause of the entire universe including the process of cognising Brahman, must be supposed to co-exist with it, and hence also cannot, at the same time, be supposed to be dispelled by the same. The Vedantists answer this objection by saying that although in most places the rule that the material cause co-exists with the effect holds good, it does not hold good in this case (where knowledge and ignorance relate to the same object), as it does not hold good where a piece of cloth is destroyed by contact with fire. The contact with fire has as one of its material causes the piece of cloth which it destroys.

But even supposing that the direct knowledge of Brahman (brahmākārā vṛtti) is thus capable of removing its own material cause, viz., Ignorance, the further question, viz., how this intuition of Brahman (brahmākārā vṛtti), again, which itself is included under Ignorance, would come to an end, remains. The reply to this question is given by the Vedāntists by citing other instances where a thing after destroying other things destroys itself. The case of the particles of the kataka fruit applied to water, which, after removing other impurities in water, destroy the impurities contained in themselves, is cited. Some refer to the drop of water which falls on a piece of red-hot

¹⁹ Na ca karmāvidyātmakam kathamavidyām ucchinatti karmaņo vā taducchedakasya kuta uccheda iti vācyam. Svajātīyasvaparavirodhinām bhāvānām bahulam upalabdheh. Yathā payaḥ payo'ntaram jarayati svayañca jīryati yathā viṣam viṣāntaram śamayati svayañca śāmyati yathā vā katakarajo rajo'ntarāvile pāthasi prakṣiptam rajo'ntarāṇī bhindat svayamapi bhidyamānam anāvilam pathaḥ karoti evam karmāvidyātmakamapi avidyāntarānyapagamayat svayamapyapagacchatīti.

Bhāmatī I, i, 1.

180

iron and, after destroying its heat, disappears itself. Others. again, cite the example of the fire that burns the heap of grass and then gets extinguished. There is no rule that there must remain something in addition to the object that is destroyed for the destruction of the thing, as we find an exception to it in the case of the extinction of fire when there is no fuel. As we find that where fuel is present. something additional, viz., the sprinkling of water, is necessary for the extinction of fire, but where fuel is not present, nothing in addition to fire is needed for its extinction: so also, it may be supposed that although an additional something is necessary for the extinction of processes of knowledge other than that which dispels the Primal Ignorance, nothing additional is needed for the disappearance of the knowledge that dispels the Primal Ignorance.

Some, however, object to the very possibility of Ignorance being removed by the intuition of Brahman on the ground that as, after all, the intuition itself is a vṛtti (modalised process) and, as such, jaḍā, it cannot dispel Ignorance. The darkness of ignorance (ajñāna) can only be removed by the light of caitanya, and not by anything jaḍa which itself is dark. It is the light of caitanya which underlies the process of cognition of Brahman that should be supposed to dispel the darkness of Ignorance, and not the process of cognition itself.

A serious objection to the above view, that it is caitanya itself and not any vrtti (modalised state) that dispels Ignorance, may be put forward by saying that the same caitanya which is the support of ajñāna (Ignorance) as its witness (sākṣin) cannot also be supposed to be its destroyer. The answer of the Vedāntist to this objection is to the effect that although caitanya, in its isolation, (svarūpa) does not dispel Ignorance, still when the modalised state (vrtti) is superimposed on it, it removes the same, just as the rays of the sun, normally illumining the grass, burn that very grass when they are reflected on the gem known as Survakānta.

Padmapādācārya maintains, on the other hand, that the knowledge of Brahman dispels only Ignorance. Knowledge is directly opposed to Ignorance and, as such, it dispels only Ignorance.20 The universe (prapañca) disappears only because its material cause, Ignorance, disappears. So, knowledge dispels Ignorance directly, and the disappearance of the universe (prapañca) results indirectly from it. Knowledge of Brahman is included under prapañca and, as such, disappears with the disappearance of prapañca. To the objection that if prapañca is not destroyed by knowledge, then prapañca is not indescribable (mithyā), because mithyātva (indescribability) consists in the destructibility by knowledge (jñānanivartyatva), it may be replied that although prapañca does not cease directly with knowledge, still the cessation of prapañca results indirectly from it, inasmuch as knowledge dispels Ignorance and the removal of Ignorance causes the cessation of prapañca, and the criterion of mithyātva, that it ceases with knowledge, holds good. This view is consistent with the conception of Jivanmukti, when it is supposed that although knowledge has removed Ignorance, the 'amplifications' or rather 'projections' of Ignorance, viz. the body of the liberated etc., persist, because these are not directly and immediately destroyed by knowledge. If, however, it be held that prapañca also is directly destroyed by knowledge like Ignorance, then Jīvanmuktī becomes impossible, as the body also must cease along with Ignorance. The interval that Padmapada supposes to exist between the disappearance of Ignorance and the cessation of its products justifies the persistence of the body of the Jīvanmukta and his actions after the acquisition of knowledge.

The conception of Jivanmukti has been the source of much discussion and controversy. If there is no intuition of Brahman (brahmasākṣātkāra) while the individual

²⁰ Jñānamajñānasyaiva nivartakam. Pañcapādikā, pp. 1 and 2. Also Vivaraņa, pp. 5 and 6. And Vivaraņaprameyasamgraha, pp. 7 and 8.

PHILOSOPHY OF HINDU SĀDHANĀ

sādhaka holds the corporal frame, the very possibility of the experience may be doubted and the texts of the śruti are not confirmed by experience. If, however, it is held that the individual sadhaka gains the necessary intuition while retaining the body, the difficulty of explaining the persistence of the body after knowledge (tattvajñāna) and the liberation consequent on it are attained, arises. body and the actions performed by the body are due to Ignorance, and when knowledge results, Ignorance must disappear, being very much opposed to the same. If the material cause disappears, the effect can no longer persist; and hence, if the body persists, that shows that Ignorance still persists and liberation has not been attained. In other words, liberation conflicts with the presence of Ignorance, and the movements of the body are evident indications of the persistence of Ignorance.

The Vedāntists thus feel the difficulty of reconciling the conception of *mukti* with the persistence of the body and its actions, and yet the conception of *Jīvanmukti* may be regarded as the pivot of Vedāntic thought and culture. Attempts have been persistently made by all the teachers of the Vedāntic school to explain away the difficulty. According to some,²¹ knowledge dispels Ignorance instantaneously and directly, but it does not destroy the effects of Ignorance directly, and hence the body and its movements may and do continue for some time.²² This persistence of the effect after the disappearance of the material cause, *viz.* Ignorance, is what constitutes the residuum (leśa) of Ignorance.

According to *Vivarana*, knowledge (tattvajñāna) results from its own instruments, but the karmas that have already begun to produce results (prārabdha), acting as an obstacle or an impediment (pratibandha), become the cause of the consciousness of duality (dvaitadarśana) at times. The *tattvajñāna* that has arisen, although not

²¹ Cf. Vivarana, pp. 5 and 6.

Vivaranaprameyasamgraha, pp. 7 and 8. ²² See Pañcapādikā.

mature enough or competent to dismiss the consciousness of duality wholly, still dispels other actions, ignorance and attachment (raga), etc. It should not be supposed, however, Prakāśātman argues, that this is tantamount to holding the simultaneity or togetherness (sāhitya) of the consciousness of identity of Brahman and the individual (jīva) on the one hand, and the consciousness of duality on the other. He maintains that at times there is the realisation of the identity, while at other times because of some defects caused by the prārabdha karma there is the consciousness of duality.23 He qualifies this statement by saying that even the consciousness of duality is not a consciousness of duality as real but only as an unreal appearance (dvaitadarśanābhāsa). Prakāśātman, although admitting the possibility of the experience of duality even after the realisation of Brahman, still strongly opposes the view that maintains that there cannot be direct realisation of Brahman so long as the body persists. Direct realisation is possible for those alone who possess a body and whose body persists due to prārabdha karma. It is through direct realisation (aparokṣadarśana) that karma becomes extinct, and the great sage Vyāsa and others attained direct realisation while retaining their bodies.24

According to others, avidyā (Ignorance) has two aspects—the veiling (āvaraṇa) aspect and the projective or creative aspect (vikṣepa). Knowledge or revelation (prakāśa) is opposed to the veiling (āvaraṇa) aspect of Ignorance, and hence it is the veiling (āvaraṇa) aspect only that is removed by knowledge. The creative aspect (vikṣepa), however, persists even after knowledge, and it is this residual portion of Ignorance (avidyāleśa) that

²³ Na vayam sähityam brümah kadācidasamprajñātātmaikatvadarśanam kadācidārabdhakarmopasthāpitadosanimittadvaitadarśanam ceti.

Vivaraņa, p. 284.

24 Na cāparokṣadarśauamantareṇa kṛtsnakarmavināśaḥ prārabdhakarmavataśca tattvadarśanam saśarīrasyaiva sambhavati
vyasādīnām ca saśarīrāṇāmevāparokṣadarśanam śrūyate.

Ibid., p. 284.

explains the persistence of the body and the actions of the liberated individual (jīvanmukta).

The teachers think that by these devices they can escape from the difficulty of regarding the beginningless avidyā (Ignorance) as divided into parts. They have to admit a residuum of avidyā in order to explain the persistence of the body of the liberated soul (jīvanmukta), and yet to hold the indivisibility of the beginningless avidyā. It is not a portion or segment of avidyā that remains, but it is only the effect of avidyā, on the first theory, and an aspect of it, on the second, that persists, and thus the indivisibility has been sought to be maintained.

It cannot be objected to the first view that the effect cannot persist after the disappearance of the material cause, because the Naiyāyikas also hold that the colour (rūpa) of the jar does not disappear at the moment (kṣaṇa) of the destruction of the jar, but persists for another moment (kṣaṇa). If it is argued that it awaits the destruction of the samavāyī cause, the Vedāntists also may argue similarly that the body of the liberated persists, because it awaits the destruction of the karma that has begun to work (prārabdha).

Others try to justify the persistence of $avidy\bar{a}$ by means of a simile. Just as the smell of garlick persists even after the pot where it was kept has been washed and cleaned, so also a residuum of $avidy\bar{a}$ (saniskāra) persists even after it has been removed.

There are other Vedāntists who hold that through knowledge, Ignorance (avidyā) does not become altogether extinct, but only loses its force to such an extent that it is no longer productive of consequences, just as the burnt piece of cloth may remain without any workability. So, it is neither the effect nor an aspect of avidyā that persists, but it is the entire, undivided avidyā that persists in an extremely weakened form so that it is no longer productive of results.

HOW TO ATTAIN KNOWLEDGE?

The Nyāyāmṛta urges the following objections against the above attempts at the solution of the difficulty:-(1) Although action (kriyā) and knowledge (jñāna) may have their after-effects (saniskāra), Ignorance (avidyā) cannot have any such after-effect (samskara), and hence the persistence of the body of the Jivanmukta cannot be regarded as due to the after-effect of Ignorance. If, however, it be regarded that the after-effect (samskara) persists in order to explain the persistence of prārabdha karma and of the body of the Jivanmukta, then that would imply that Ignorance has not been destroyed which still persists as the after-effect. (2) It is never seen that anything exists for many moments (kṣaṇa) in the absence of the samavāyī cause. (3) If the preceding knowledge of Brahman is not competent to drive out Ignorance altogether, the subsequent knowledge, having nothing additional in its content to the preceding one, cannot be supposed to be competent for the same.25 (4) The term 'leśa' cannot mean 'constituent part' (avayava), because Ignorance (avidva) is without any parts (niravayava), and hence the illustration of the burnt piece of cloth cannot apply here.

Madhusūdana Sarasvatī attempts to answer these objections one after another. ²⁶. To the first, he replies that other things than action and knowledge are also seen to have samskāras²⁷ (after-effect), just as the vessel is found to possess the fragrance of flowers even after the flowers have been all taken away. Destruction (nāśa) does not always involve the destruction of the samskāra (after-effect). We find an exception in the case of destruction of knowledge where the samskāra persists. So, the fact that the after-effect of avidyā (Ignorance) persists does not prove that avidyā has not been destroyed. He answers the second objection by saying that if the Naiyāyika can assume

²⁵ Na hi pūrvajñānānivṛttasyādhyastasya tadanadhikaviṣayeṇa pāścātyenāpi nivṛttiḥ sambhavati.

pascatyenapi nivittin sambiavati.

26 Advaitasiddhi, Ch. IV, N. S. Edition, p. 890.

27 Na ca kriyājūānayoreva samskāro nānyasyeti vācyam niḥsāritapuṣpāyām sampuṭikāyām puṣpavāsanādarśanāt.

the persistence of the effect after the destruction of the material cause for one moment only, there should not be any objection to the Vedantist's supposition of the persistence of the effect for many moments, because the whole question centres round the question as to whether the effect may or may not persist after the disappearance of the material cause. Once this question is decided in the affirmative, the question as to whether the persistence is for one moment (ksana) only or for many moments becomes immaterial.28 It is interesting to remind one of the couplets of Vidyāranya29 in this connection. "They (The Naivāvikas) assume the persistence of the effect after the disappearance of the material cause without the least show of reason; is it impossible for us to hold the very same thing with the authority of the Sruti, of reason and of the experience of the adepts on our side?" Madhusūdana answers the third objection by pointing out that the very first knowledge that arises destroys Ignorance and nothing has to be added unto that knowledge to destroy Ignorance. Only because of the counteracting agency (pratibandhakatva) of prārabdha karma, the effect cannot fructify fully, but as soon as its counteracting agency is over, the effect fructifies fully. Lastly, Madhusudana argues that the term 'leśa' does not mean 'avayava' (part) but 'ākāra' (form), and avidyā (Ignorance) has been declared to have many forms.30 The Vedantists may maintain that the ākārin (the thing having form) may disappear while the ākāra (form) may continue, just as in the case of the universal (jāti) and the individual (vyakti), the Naiyāyikas maintain that the jāti persists even after the individuals perish.31 Sc; the Vedantists also are justified in holding

²⁸ Satyupapādake kṣaṇagaṇakalpanāyā aprayojakātvāt. Advaitasiddhi, p. 890.

Vinākşodakşamam mānam tair vṛthā parikalpyate, Srutiyuktyanubhūtibhyo vadatām kim nu duḥśakam. Pañcadaśī.

Indro māyābhiḥ pururūpa īyate.
 Ākārinivṛttāvapyākārasyānuvṛttir vyaktinivṛttāvapi jāteriva.
 Advaitasiddhi, Ch. IV, N. S. Edition, p. 890.

the persistence of the 'leśa,' that is, the ākāra (form), of avidvā even after Ignorance has disappeared.

We have so long considered attempts at justifying the conception of Jivanmukti through the supposition of a residuum of avidyā in various shapes. But there are thinkers who cannot tolerate the idea of the simultaneous presence of knowledge (vidyā) and Ignorance (avidyā) in any shape at all. Sarvajñātmamuni, for example, holds that when knowledge arises, nothing of Ignorance, no residuum of it in any shape, can remain, because Knowledge and Ignorance are contradictorily opposed to each other.32 He is therefore compelled to deny the existence of the Jīvanmuktas. One who has attained knowledge and liberation cannot have Ignorance any longer, and hence his body and all its activities must cease along with knowledge. Liberation is not consistent with the existence of the body, and hence it is videhamukti that alone is justifiable. The Sruti texts such as "He attains Brahman and becomes Brahman here in this very life," etc., seeming to support the conception of Jivanmukti, are, in his opinion, merely eulogistic (arthavada), attempting to tempt people to adopt the command contained in the texts "should be listened to," etc. There is also no necessity on the part of the Sastras to support the conception of Jivanmukti.

Prakāśānanda also adopts a similar view.³³ He argues that it cannot be maintained that owing to the efficacy of brārabdha karma corporeal existence does not cease, because, being a product of Nescience, the prārabdha itself cannot exist after Nescience has been destroyed by knowledge, just as the cloth cannot exist when the threads constituting it have ceased to exist.34 Nor can it be argued that Nescience itself continues for some time in

 ³² Virodhisākṣātkārodaye leśato'pyavidyānuvṛttyasambhavāt.
 33 Vedāntasiddhāntamuktāvalī, pp. 157—161, Pandit, Vol. XII.
 34 Prārabdhasyāpi avidyākāryatayā tadabhāve sthātumaśakyatvāt tantvabhāve paţasyeva. Ibid., p. 157.

order to supply an occasion for the fruition of actions that have already begun to produce results (prārabdha), because this would mean that knowledge does not possess the character of destroying Nescience (avidya). It cannot also be held that Nescience, as veiling power, ceases with the rise of knowledge, but Nescience, as projecting power, continues to exist for some time, because there are not two Nesciences. Nor can it be supposed that Nescience, though one, has twofold power, because if Neiscience disappears with knowledge and if it is one, it cannot also be supposed to be persisting, for one and the same thing cannot both be and cease to be. The argument (which Madhusūdana Sarasvatī also advances)35 that with the cessation of prārabdha, knowledge, being unobstructed by the same, destroys Nescience, cannot also be supported; because, when with the cessation of prārabdha, bodily existence has ceased, knowledge itself is not and hence cannot destroy Nescience; the former knowledge obstructed by Nescience, because of the obstruction, could not also operate as the destroyer of Nescience (avidya).36 The term 'leśa' (residuum) does not apply to Nescience which hardly can have any after-effect or fringe (samskara). 'leśa' itself is an effect of avidyā and, as such, ought to disappear along with it. The example of the arrow shot from the bow does not prove the persistence of prārabdha, because the analogy is not strict. The arrow, the substratum of the motion, is not destroyed in the former case: but in the latter, the substratum of prārabdha, viz. Nescience, is destroyed. That the consensus of opinion is in favour of Jivanmukti does not mean much, because in the absence of proof, universality of belief signifies merely the leading of the blind by the blind.37

³⁵ Advaitasiddhi, Ch. IV, p. 890, N. S. Edition.
36 Prarabdhanāśe dehapatanāntaram jñānasyaivābhāvāt pūrva-jñānasya ca prārabdhena pratibaddhatvāt.

Siddhāntamuktāvalī.
See Pandit, Vol. XII, p. 158.

37 Na ca jīvanmuktau sarvalaukikī prasiddhir avyāhateti
vācyam pramāṇaviraheṇa prasiddher audhaparamparārūpatvāt.

Ibid., p. 153, Pandit, Vol. XII.

To me it seems that both of these kinds of attempts at solving the seeming inconsistency involved in the conception of Jivanmukti are out of mark. The conception of Jīvanmukti is not so needless in the Vedāntic system, that it may be easily dispensed with, as Sarvajñātmamuni Prakāśānanda think. The Vedānta establishes Brahman not merely on the authority of the Sruti but also on the realisation or experience38 of Brahman. Moreover, if Jīvanmukti is denied, teachers of the Vedānta, who have realised Brahman and not merely philosophised about the same, would be wanting, and hence the Jñana line of Sādhanā would come to an end, because, according to the Vedanta, the direct realisation of Brahman, which is Absolute Truth, can hardly be had without the assistance of the spiritual teacher39 to whom Brahman has been revealed. The defence that Prakāśānanda puts forward that although no teacher in the absolute sense or pāramārthika upadestr exists (because one who realises at once ceases to have earthly existence), yet knowledge can arise through an imagined teacher (kalpitena gurunā), does not satisfy and can hardly be accepted as the intention of the Sruti. If the Sruti means that direct realisation can come only from contact with one who has directly realised, that is not achieved by this 'imagined' teacher. The attempt to save the consistency of the Vedantic position by denying Jīvanmukti seems to be like curing the disease of the patient by destroying his vitality. The crowning achievement of Vedantism consists in its declaration that liberation is not a far off ideal, but may be and is attained here, in this very life while holding the corporeal frame, and if that very conception is dismissed, then the Vedanta is deprived of its richest treasure.

On the other hand, the maintenance of a residual Ignorance (avidyāleśa) in order to support Jīvanmukti,

³⁸ Bhāmatī on I, i, 2.
39 Chām. Up. VI, 14. "He who has a teacher knows"; and "unless it be taught by a teacher there is no way to it, but when it is declared by another, Dearest, then it is easy to understand."

Kaṭha Up. I, ii, 8 and 9.

PHILOSOPHY OF HINDU SĀDHANĀ

seems to be thoroughly inconsistent with the central Vedantic teaching that knowledge dispels Ignorance. If Ignorance is indivisible because of its beginninglessness and if it is opposed to knowledge, the persistence of any residual factor of Ignorance after knowledge is attained. cannot be maintained. Either the whole of Ignorance disappears with all its offshoots, or else knowledge has not arisen. There is hardly any intermediate stage between the disappearance and non-disappearance of Ignorance. Either knowledge has arisen and Ignorance has disappeared. or if Ignorance has not disappeared, knowledge cannot have arisen. Attempts at maintaining Jivanmukti through the conception of the residual persistence of avidyā seem to be only makeshifts or rather a camouflage to hide the real difficulty. Even the arguments of Madhusūdana Sarasvatī which we have stated earlier are effective not so much as a defence of the Vedantic position as a countercriticism of the Nyāya position. They show, in other words, that the principle is not peculiar to the Vedanta alone but that the Nyava philosophy also adopts the same. This is no solution or explanation of the difficulty; it merely helps to silence the opponent. The vigorous and almost unassailable logic of Vedantism seems to be here at an end, and here also, as in Plato, metaphors and similies seem to take the place of stern dialectic in order to escape from a real difficulty.

I think the solution ought to have taken a different turn. Instead of making futile attempts at reconciling incompatibles, viz., Ignorance and Knowledge, the Vedāntist has to maintain strongly that in the Vedāntic system Knowledge and Ignorance are not really incompatibles. It should be clearly understood, however, that by Knowledge we mean here the pāramārthika jñāna (transcendental knowledge) and not the modalised consciousness (vṛttijñāna) of Brahman. The former (transcendental knowledge) is not only not opposed to Ignorance but is its substratum. It is only the modalised consciousness of Brahman (brahmākārā vṛtti) that opposes itself

HOW TO ATTAIN KNOWLEDGE?

to Ignorance (avidyā) and removes Ignorance by generating knowledge of Brahman. The Pure Cit or Jñānasvarūpa is the identical support (āśraya) of the empirical states of both knowledge and ignorance, having respectively the contents 'I know' and 'I do not know.' Transcendental Knowledge and Ignorance belong to different orders of reality and, as such, Ignorance and its products become incompatible with Knowledge, only when Ignorance and Knowledge are taken to be both ultimately real; but when it is perceived that while Knowledge is real, Ignorance is anirvacanīya (indescribable), then all incompatibility ceases. Ignorance vanishes not as a real object, but the disappearance of Ignorance means merely the disappearance of it as real. As anirvacanīya, however, it never conflicts with Knowledge, and there is no compatibility in its simultaneous presence with Knowledge. As a matter of fact, Brahman supports avidyā, and all avidyā appears with Brahman as its substratum.40 The world forms no 'other' to Brahman and there is no incompatibility in the simultaneous presence of both, because while Brahman is real (sat), the world is anirvacanīya (indescribable). The universe (jagat) is not anything from which release has to be effected by means of withdrawal or conquest, simply because it is not a real something that is an 'other' to or is distinct from the liberated Jnanin, so that either an withdrawal from or an annihilation of the universe would be necessary for liberation. It appears to be real through Ignorance and this Ignorance has to be dispelled in order to perceive its falsity (mithyātva). It is a correction of the error that is needed and hence it is knowledge that secures liberation through the correction of the error. The Vedantic view of liberation is very different from the Stoic conception of freedom. Liberation does not mean an withdrawal from a real universe, as the Stoics conceive it, but it is merely the knowledge that the unreal universe is really unreal and not real as

13

⁴⁰ See Vivarana, p. 14.

it appears to be. While the Stoic conception of freedom may be profitably compared with the Sāmkhya view of liberation (which holds that the udāsīna Purusa is the unruffled seer or spectator of the Prakrti and that the Purusa, in isolation, as wholly withdrawn from Prakrti. attains liberation, although Prakrti remains as something real and distinct from Purusa), it forms a very inadequate parallel to the Vedantic view denying the reality (satta) of the universe. The Vedantic Brahman transcends the universe in the sense that the reality of the former sublates the reality of the latter, because they are not reals of the same order and plane. The reality of Brahman reduces the universe to the category of anirvacaniya or mithya, and, therefore, the Vedanta is never tired of repeating that with the consciousness of the reality of Brahman, the consciousness of the reality of the world disappears. This does not mean, however, that the world ceases to exist which previously was really existing; for, as a matter of fact, the world has never been, and is not, and will never be a real in the absolute sense of the term, because Brahman is not something which ever begins to be real and which previously was not, but is Eternal Being itself, and in its presence, the world is for ever mithya or anirvacaniva. Hence if we thoroughly understand this Vedantic conception of transcendence, we are not at all entitled to raise the question that so often seems to puzzle us, viz., what becomes of the world or of the body of the Iñanin, after liberation is attained? The answer is plain and the reason evident. Nothing happens to the world: the world remains what it was, an eternal anirvacanīya; -- only the previous erroneous conception of it as real (sat) is now supplanted and corrected by the present conception of it as anirvacanīya, that is, as a mere illusory superimposition on Brahman. Something can happen only to things real; -what is not real and only an illusory superimposition cannot undergo any process. Only its conception may be changed; and so, the Vedantic liberation is not so much a negation of existence as a transcen-

dence of conception. This transcendence, again, is not to be taken in the Bradleyan sense. The world is in no way 'transmuted' or 'transformed' in order to form an element in the life of Brahman. It cannot be argued, however, that the world would fall outside Brahman if it is not included within it and thus would form an other to Brahman, thus interfering with the absolute monism of the Vedanta; for the world is not real and hence the question as to its position within or outside Brahman is without any real import. The 'position of a non-existent real' is a meaningless phrase. The empirical consciousness, yielding the reality of the body and the other constituents of the universe, has got such a firm hold on us, that although temporarily, on logical considerations, we seem to agree with the transcendental point of view regarding the empirical consciousness as unreal (mithya), we cannot stay there long and the empirical consciousness drags us down, and again we seem to be troubled with the question as to whether the presence of the body would not imply a remnant or a residual ignorance. We again come to think that the universe (jagat) and Brahman, or Ignorance and Knowledge, are both real, forgetting that while the latter is real (sat), the former is not so. cannot be argued, however, that if Ignorance and Knowledge are not opposites and incompatibles, why should not knowledge appear so long as the individual is enveloped by Ignorance; because, we have to remember that they cease to be incompatibles only when Knowledge attained and the real characteristic (svarūpa) Ignorance as anirvacanīya is realised. So long, however, as Ignorance is supposed to be real, it conflicts with Knowledge which is the Real. It is only when one is realised to be real, and the other to be false (mithya), that the conflict between the two, viz., one real and another seeming real, disappears.

The above interpretation is quite in keeping with the view of Vācaspati when he tells us that if the quality of having a body (saśarīratva) had been real, then it could

not be removed so long as the individual lived, but as the fact of having a body or the body-consciousness is not real but is only an appearance due to false superimposition, it can be dispensed with even while the individual lives. ⁴¹ Samkarācārya also says that the bodilessness (aśarīratva) of the wise man, even while living, is established because of the fact that the possession of the body or the body-consciousness is due to illusory superimposition. ⁴²

A further question is sometimes raised at this point. Granting that the body of the liberated (jīvanmukta) may not be opposed to his Knowledge and, as such, need not be explained as due to any residual Ignorance, still, it is urged, the actions performed by the Jivanmukta cannot be explained without any residual Ignorance, because an action implies not merely a body but a body-consciousness as well. As body and the movements of the body have workability (arthakriyākāritva) even after liberation is supposed to have been attained, some sort of residual Ignorance has to be maintained in order to explain the presence of the upādhi (vehicle) through identification, or even a make-believe identification, with which the fruitful action results. The body and the actions of the body do not become altogether non-existent (tuccha), and so long as they possess workability (arthakriyākāritva), their appearance has got to be explained. That the liberated can perform actions is evident from the instance of the actions performed by God Himself who says, "Although for me there is nothing in the three worlds which has not been attained or is to be attained, still I perform actions." He also says that He performs actions and without remission" (atandrita).43 The "vigilant

⁴¹ Yadi vāstavani sašarīratvani bhavet, na jīvatastannivartteta mithyājñānanimittantu tat, taccotpannatattvajñānena jivatāpi šakyam nivarttayitum.

Bhāmatī on I, i, 4.

42 Tasmānmithyāpratyayanimittatvāt saśarīratvasya siddham
jīvato'pi viduşo'šarīratvam.

Commentarv on the Brahma Sūtras I, i, 4.

⁴³ Bhagavad-Gītā III, 22 and 23.

195

HOW TO ATTAIN KNOWLEDGE?

actions of God do not imply any Ignorance on His part, as He is eternally free from Ignorance. His actions do not proceed from Ignorance and hence do not bind Him. also the actions of the liberated are not due to false superimposition (mithyājñāna) and hence also do not involve Ignorance. The identification with the body and the body-consciousness are of the nature of make-believe (āhārya-adhyāsa) both in the case of God and that of the Jīvanmukta. The only distinction is that whereas Isvara has an eternal upādhi with which He identifies by means of a conscious make-believe, the Jivanmukta's body or upādhi is continued as part of the Māyā upādhi (cosmic consciousness) of Iśvara. Just as Iśvara is maintaining the whole universe through His Māyā, so also the body of the Jīvanmukta is maintained not through the Jīvanmukta's desire (because he has become desireless) but as part of the cosmic existence. The Jivannukta only identifies, by means of a make-believe (āhārya-adhyāsa), with the body retained for cosmic purposes by God and is seen to perform actions. It is to be clearly noted that this theory of the continuance of the body of the Jivanmukta as part of the cosmic existence is not open to the objections which Madhusudana Sarasvatī urges against the Mādhva doctrine of liberation through the grace of God. According to the author of the Nyāyāmrta, even those who have attained direct intuition (aparokṣajñāna) have to continue their earthly existence in obedience to their prārabdha karma because of their failure to attain that supreme Devotion (paramakāsthāpannā bhakti) which yields the Grace of God that is competent to bestow liberation. This Madhva theory thus makes liberation dependent on the Grace of God and not on knowledge alone and thus conflicts with the fundamental doctrine of the Advaita Vedānta. Madhusūdana objects to this doctrine by holding that if liberation is made to depend on God's Grace, this would conflict with the famous Sruti text, "He has to wait so long," etc., which clearly indicates that after the realisation of Brahman one has to

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wait for nothing else but the extinction of the karmas that have already begun to fructify. It cannot be understood from the Sruti text that God's Grace is an essential condition that has to be satisfied before liberation can be attained.44 The texts of the Smrti45 and the Puranas supporting the view that God's Grace is instrumental to the cessation of the prārabdha karma and the attainment of liberation, are to be taken as merely eulogistic (stutipara), inasmuch as they are in conflict with the Sruti text. As regards the Sruti text that tells us about the Grace of God, viz.: "He alone realises or attains whom It (The Self or the Paramatman) selects or favours: It reveals its own essence to him," it is clear that the Grace helps the realisation of Brahman and not liberation after realisation has been attained. Liberation requires nothing else than realisation (sāksātkāra). Moreover, it need not be supposed that God's Grace is helpful to destroy the prārabdha karma, because that can as well happen independently of God's Grace through the reaping of the fruits of those karmas. These objections of Madhusūdana to the Madhva theory do not affect us. We do not maintain that liberation depends on God's will. Our view is clear on the point. Liberation is attained as soon as knowledge or the intuition (tattvasākṣātāra) has been gained, and there is no interval between the realisation and liberation. We have rather strongly repudiated all attempts at maintaining any such gap (vyavadhāna). Liberation is simultaneous with realisation irrespective of the fact whether the body persists or not. We have shown that the question of the persistence of the body is altogether immaterial after jñāna (realisation) has been attained. We have only held that the body of the

⁴⁴ Tāvadevāsya ciramityādiśrutyā asya utpannatattvasākṣātkārasya prārabdhakarmakṣayamātram apekṣaṇīyam kaivalyasampattyartham iti pratipādanena īśvaraprasādāpekṣāyā vaktum aśakyatvāt.

Advaitāsiddhi, Ch. IV, p. 892, N. S. Edition.

45 Maccittaḥ sarvadurgāṇi matprasādāttariṣyasi.

Bhagavad-Gītā XVIII, 58.

Jīvanmukta which has ceased to become a part of himself may be preserved and maintained by God if it is necessary for cosmic purposes. The Jīvanmukta does neither gain nor lose anything through the persistence or non-persistence of his body. He has risen above the plane of gains and losses, and moreover, the body which he has realised to be something false (mithyā) can no longer add anything to his possessions.

On the theory which we have formulated above, we need not assume the presence of a residual Ignorance (avidyāleśa) in order to account for the persistence of the body of the Jīvanmukta. The centre of individual consciousness (jīvacaitanya) which had been so long maintaining the body through a conscious identification with it, now having been consciously identified with the universal consciousness (brahmacaitanya), ceases to be responsible for its maintenance as an individual (because its individuality has ceased), and delegates, as it were, the function to the universal consciousness; or, more strictly speaking, the body, finding no individual centre as its sustainer, delegates itself to the universal consciousness which is the common and universal sustainer of all things. So long as cosmic purposes require its sustenance, the body of the Jivannukta is preserved, but as soon as the cosmic purpose has been achieved, it no longer remains. It is the māyā upādhi of Isvara and not his own residual ignorance that thus accounts for the body of the Jīvanmukta. As soon as he has attained jñāna, he has identified himself with Brahman and has ceased to work as a separate individual centre. But the upādhi of the individual, although resting to some extent on his own will, does not depend on it only. As a part of the wider cosmic upādhi, it cannot have an extinction merely through the extinction of the individual centre supporting . it. Cosmic upādhi (Māyā) can support it if the cosmic purpose is served by its continuance.

That the body and its movement and enjoyment may continue for others' purposes is also admitted by the

Vedantic authorities. Samkara, for example, maintains that the iñanin may indulge in actions for the purpose of teaching others, having no purpose to be attained for himself.46 Vidyāranya also states that bhoga (enjoyment or suffering) may be due to one's own desire (svecchā) or to others' desires (parecchā).47 So the doctrine that the body of the Jivanmukta persists after jñāna is attained owing to cosmic purposes, and not as a result of any residual ignorance on the part of the Jivannukta himself, does not in any way conflict with the central Vedantic doctrine. Rather it saves us from holding the unsatisfactory theory that although Ignorance is dispelled by Knowledge, something of it remains. No reason can be put forward as to why knowledge would not be competent to remove the indivisible avidyā totally and why a part or rather an aspect of it would remain as an inexplicable after knowledge has been attained. surd even unambiguous terms Sainkara repudiates the theory of the persistence of the prārabdha karma, even after the realisation of the Supreme, which is so commonly taken recourse to by almost all the eminent Vedantists claiming support from the Sruti. "The prārabdha does not exist after the realisation of the Real (tattvajñāna), because of the nonexistence of the body, just as the dream does not exist after awakening. The actions of another life that are designated as prārabdha can never exist, because the human soul has no other life. This body is as much an illusory superimposition as the body created in dreams, and how can that which is false have any birth; and without any birth, how can there be prārabdha? The entire universe, including the body, is the outcome of Ignorance, and when knowledge arises, the body or rather the whole universe, being perceived to be false, how can prārabdha remain? The Sruti speaks of the

⁴⁶ Svaprayojanābhāvāt lokasanigrahārtham pūrvavat karmaņi pravṛtto'pi.

Commentary on Bhagavad-Gītā IV, 20.

⁴⁷ See Pañcadaśī.

persistence of the prārabdha only to satisfy the intellect of the ignorant.48 When the Sruti speaks of the extinction of karma in the mantra, 'his karmas come to an end, when he realises the Absolute,' by the use of the plural number, the Sruti means evidently to include the prārabdha also. The Ignorant alone maintain the persistence of the prarabdha (after iñana has been attained) by sheer force without any reason whatsoever (balat), and two evils come out of this doctrine, viz... the disproof of the absolute monism of the Vedanta and the want of confidence in the absolute authority of the Sruti."149

It is difficult to understand how in spite of such express statements of Samkarācārva himself, his followers could attempt to support the absolute monism (advaitavāda) of the Vedānta by reference to the prārabdha karma. Really, if any single thing remains, after Brahman is realised, as a separate reality other than Brahman, then it defeats the purpose and contention of the Advaita Vedānta. If, again, Knowledge (tattvajūāna) or realisation is not competent to uproot all karmas which form the impediment to liberation, then the very competence of knowledge (jñāna) as the means of liberation is to be questioned. Either we have to agree with the teaching of the Bhagavad-Gītā that "all karmas are reduced to ashes by the fire of knowledge", or we have to give up the central position of the Vedanta, viz., that knowledge and knowledge alone secures liberation. To argue that the prārabdha persits even after tattvajñāna (realisation) is attained is to side with the Mīmāmsakas preaching that that knowledge can destroy karma is without any foundation.50

We have attempted to explain the persistence of the body and the seeming body-consciousness of the Jīvan-

⁴⁸ Ajūānajanabodhārtham prārabdham vakti vai śrutih.

⁴⁹ Aparokşanubhūti, verses 90—99. 50 Karmakşayo hi vijñānādityetaccāpramāṇavat. Sambandhāksepaparihāra, verse 16.

mukta without assuming the persistence of either avidyā (ignorance) or karma in any form on the part of the Jīvanmukta himself. We have also shown how without subscribing to the theory which holds that the entire universe is the creation of the individual (jīva),—(the dṛṣṭi-ṣṛṣṭi-vāda),—it is possible to explain the persistence of the body of the Jīvanmukta in consistency with the Vedāntic position.

One objection may be urged against the view that we have upheld on the ground that the body of the Jivanmukta is the product of his own Ignorance and, as such, cannot be supposed to continue after the disappearance of his Ignorance. Those who hold that Cosmic Ignorance (Māyā) and individual Ignorance (avidyā) are different, maintain that while Isvara is the material cause of the material things such as the sky etc., jīva is the material cause of his mind (antahkarana), etc. Even those who maintain the non-difference of Māyā (Cosmic Ignorance) and avidyā (individual Ignorance), hold that although Isvara is the material cause of the five elements and other things of the universe, and that although on the supposition of the identity of Māyā and avidyā, He should also be supposed to be the material cause of the mind of the jīva (antahkarana), still an exception must be made in the case of the latter where the individual Ignorance of the jīva is the cause, inasmuch as the identity of antahkarana (mind) and the individual (jīva) is perceived. It is because of this fact of jīva being the material cause of his body, mind, etc., that in the Adhyāsa Bhāsya of Sainkara, the superimposition is shown to take place in the individual and not in Iśvara.51 In the Pañcapādikā-Vivarana also, Prakāśātman points out in the discourse on pratikarmavyavasthā that while Brahman-Consciousness reveals all objects, being in inherent contact with them all as their material cause, the Jīva-consciousness, being

⁵¹ Evamahampratyayinamasesasvapracārasāksiņi pratyagātmanyadhyasya tañca pratyagātmāmam sarvasāksiņam tadviparyayenāntahkaranādisvadhyasyati.

limited to the antahkarana (mind), can reveal only those objects that are in contact with the antahkarana (mind). 32

To this objection it may be pointed out that the theory that jīva and not Iśvara is the cause of the mind and other things, is not maintained by all Vedantists. There is the clear text of the Sruti to the effect that the entire phenomenal universe with which we deal is the creation of Iśvara. "From it proceed the vital breath (prāṇa), the mind (manas) and all the organs, ether (akāśa), air, fire, water and earth which is the supporter of the entire universe."53 And the jīva is only responsible for the phenomenon of dream (svapnaprapañca) and the illusory subjective experiences. 54 If the body and the mind of the Jivannukta have proceeded out of the Cosmic Cause, there is no inconsistency in supposing that they may exist for cosmic purposes even when there is no purpose of the individual to be served by them. As jīva is responsible for illusory experiences and dream-creations only, these alone need disappear along with the cessation of the individual Ignorance. There is no longer any identification of the self with the body after jñāna is attained, and all illusory superimposition ceases for ever for the Iīvanmukta.

It seems evident that those who have denied Jīvan-mukti and also those others who have been compelled to admit the persistence of a residual Ignorance in some shape or other, have all been influenced unconsciously or subconsciously by the deep-rooted conviction in the reality of the world. They somehow cannot get rid of the impression that transcendent knowledge (jūāna) and body, Brahman and the universe, are opposed to each other, forgetting that transcendent knowledge, by virtue

⁵² Antahkaraṇāvacchinno hi jīvaḥ pratibimbasthānīyaḥ paricchinnastatsamsṛṣṭameva viṣayam prakāśāyet brahma tu bimbasthānīyam sarvagatatvāt sarvam avabhāsayiṣyati.

Vivaraṇa, pp. 71-72.

⁵³ Etasmāj jāyate prāņo manah sarvendriyāņi ca, Kham vāyur jyotir āpah pṛthivī visvasya dhāriņī. Mund, 2.1.3.

⁵⁴ Siddhantaleśa, Ch. I, p. 69.

of its very transcendence, cannot be and is not opposed to anything. From the standpoint of the individual consciousness also we find that while the experiences of the waking state (jagrat) conflict with those of the dreaming state (svapna), and these two again conflict with the state of dreamless sleep (susupti), the transcendent (turīva) consciousness conflicts with none of these states and rather acts as the substratum of them all. This transcendent (turiya) consciousness is not, truly speaking, a state at all, although it is commonly designated as the fourth state distinct from the states of waking, dreaming and dreamless sleep. It is designated as the fourth only to mark out its essence as transcending all the three individually and collectively and not to point it out as another individual state on a par with the other states. The transcendent (turiya) consciousness supports and is ever equally and individually present in the states of waking, dreaming and dreamless sleep. If we think that rising to the transcendental consciousness (turīya) would involve a cessation of the waking and dreaming states, we would be confusing the state of dreamless sleep (susupti) with the transcendental consciousness (turīya). While the former, viz. dreamless sleep (susupti), is conflicting with the states of waking and dreaming (jāgrat and svapna), the latter, viz. turīya, does not conflict with any state at all. Nothing can disturb the transcendent serenity of the turiya consciousness, and its seeming compresence with the unreal (mithya) states belonging to lower orders of reality can neither touch its sublime heights nor soil its eternal purity.

The states of consciousness are not states of the self (ātman) in the sense in which attributes are attributes of a substance. They do not also come out of the self in the ordinary sense in which an effect proceeds from the cause. They are in a peculiar relation to the self. While the self is their only support and substratum, the self neither generates them nor acts as the substance in which

they reside. 55 They are merely unreal appearances (mithyā prapañca) that manifest themselves having the self as their locus (adhisthana), just as the illusory snake manifests itself having the rope as its locus. The snake is not the effect of the rope nor its attribute, but it is an illusory appearance that has the rope as its locus. snake is perceived to be an illusion as soon as the locus, viz. the rope, is perceived, and it is no longer taken to be real. If there is any manifestation of the snake even after the rope is seen, it is no longer the appearance of the snake as real, but only an unreal appearance that is at once realised to be the rope appearing falsely as the snake. If we compare the world-process to the dancing dolls, the Tivanmukta may still notice the dancing of the dolls, may still observe the world-process, but will not mistake the dolls to be real creatures from their false appearances but will take them as dolls, i.e., as unreal appearances.

This conception of liberation that it is merely a rising to the transcendent consciousness which eternally persists, is supported logically and philosophically by the Vedantic doctrine of superimposition (adhyāsa). The world is a false superimposition on Brahman and, as such, has not to be falsified again (because it is eternally false), but its falsity is to be understood, to be felt and perceived. What is superimposed falsely on a thing is indescribable (anirvacaniya), being neither real nor unreal. The mirage, for example, in a desert that appears falsely to be water, is neither real nor unreal. It is not real because what appears to be water is not really water; that is to say, there is no water in the desert where there is the appearance of water. Again, we are not justified in designating the mirage as altogether non-existent, as otherwise its appearance cannot be explained. What appears cannot be altogether non-existent like the sky-flower or the square circle. We cannot also hold that although the mirage

Na ca matsthāni bhūtāni paśya me yogam aiśvaram, Bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanaḥ. Bhagavad-Gītā IX, 5.

may not be real as indicative of water, still the mirage as a mirage is a real appearance; because, the mirage does not appear as a mirage but as water which it is not, and it cannot on that account be real. On the other hand, we cannot hold that although the appearance of the mirage as water is false, still water exists as a real, for example, in the Ganges, because, when the mirage appears as water, it does not appear as water in the Ganges which is absent from vision, but as water present to the perceiver before him. It follows, therefore, that the mirage is real neither as a mirage nor as water, because as soon as a mirage appears to be a mirage, the mirage no longer persists as a real, ⁵⁶ and the water that is real as a distant entity is different from the mirage that appears as real present to the vision of the person under illusion.

The Vedantists, in common with the Naivavikas, oppose the Prābhākara view which holds that the illusion results from non-discrimination (vivekāgraha) or want of discrimination between the perceptual knowledge of the presented object and the memory of the recalled object. The illusory perception of the conch-shell as silver is really made up of two distinct states of consciousness, the objects of both of which are real. There is the perception of the presented object from which merely the knowledge "It is" (idam), and not the total knowledge, viz. "It is conch-shell," results. There results also the memory of silver (rajatam) which has some similarity with conchshell. Now, from the combination of these two states which are in themselves valid, and because of want of discrimination between them, there results the state of consciousness "It is silver", and this is the analysis of the process of illusion. Thus the consciousness expressed in the statement "This is silver" is not erroneous cognition (bhrama), because both of these factors, the one presenta-

Bhāmatī on Adhyāsa Bhāṣya.

Na bādhyeta yadi marīcīn atoyātmatattvān atoyātmanā gṛhṇīyāt toyātmanā tu gṛhṇan kathamabhrāntaḥ katham vā abādhyaḥ.

tional and embracing the 'idam', and the other representational and embracing 'the silver' (rajatam), are true. Error results only from the non-discrimination of the two states as distinct. This view is opposed on the ground that from mere non-discrimination which has a negative character no positive error as is found in illusion can result. Ignorance has to be distinguished from error. There is no error in not knowing a thing-that is merely want of knowledge; error results only when one thing is mistaken for another. The Prābhākara attempt to dismiss all errors and to regard all knowledge as valid, and particularly in the present instance, to save illusion from being regarded as false knowledge by maintaining that it is a case of compound knowledge made up of two items of valid knowledge, does not succeed. There is here not merely want of discrimination between conch-shell and silver or between the perceptual process and memory, but there is a positive identification of one thing with a different thing. If there had been merely perception of 'this' (idam) and 'silver' separately, then nobody would be drawn towards the object presented. One who wants silver approaches an object which he perceives to be silver. If the perception has as its content merely 'this' (idam) and not 'this is silver', the person wanting silver would not approach the object. When, again, the perception has as its content 'silver' and not 'this is silver', then also the person wanting silver would not approach the object, because nobody approaches 'silver' merely or silver that is absent but only the silver that is present to him. If it be argued that the person wanting silver may approach the object, because although he does not know that it is silver, he also does not know that that is not silver, the answer is that the other alternative that he might ignore the object as well from that very consideration is also equally possible.

According to the Naiyāyikas, perceptual error consists in the apprehension of an object as other than what it is (anyathākhyāti); for example, when the flickering rays

of the Sun instead of appearing as such are perceived to be water, that is, as something which they are not. erroneous cognition results.57 What is illusorily perceived is actually presented, and not merely represented or recalled in memory. The silver that is perceived in the shell is not merely remembered as the Prābhākaras think, but is somehow or other presented to consciousness. because otherwise there would not have been any activity on the part of the subject to reach it. Again, the cognition of silver is a single act of perception and not the compound of two mental processes, presentation and recollection. The silver that is cognised is apprehended as something that is being experienced in the present (anubhūyamānatayā) and not as something experienced before (anubhūtatayā).58 There is a presentation of silver which exists somewhere else, but due to some defects, the silver that is not present before the perceiver is perceived to be present before him. The presentational character of the cognition of silver cannot be explained on the Prabhakara view, and hence the Naiyāikas suppose that the silver must be supposed to be actually perceived and not merely remembered. As in Jāānalaksanasannikarsa, although the fragrance of the sandal wood is not in actual contact with the eyes, still there is a visual perception of the fragrant sandal wood, so here also the silver, although not in contact with the sense-organs of the perceiver, but lying somewhere else, is still presented as though it is in actual contact with them.

The Vedāntins object to this Naiyāyika view on the ground that the silver existing somewhere else and not really present to the senses can never be an object of perception. The silver that is perceived is felt to be present before the perceiver, and the silver that is absent can neither be the object of the perception nor can it pro-

⁵⁷ Nyāyavārttika I, i, 4. 58 Anubhūtataya hi na rajatam atra prakāśate kintvanubhūyamānatayā.

Nyāyamaūjarī, p. 180

207

HOW TO ATTAIN KNOWLEDGE?

duce the activities on the part of the perceiver. If, however, an absent object even may be an object of perception, then all inferences will be useless. The Vedāntins think that the silver that is presented in illusory perception is not silver that is real either there or anywhere, but is something indefinable that lasts so long as the illusion lasts. The important contribution of the Naiyāyika, viz. the contention that the process of illusion is really presentational in character, is incorporated in the Vedāntic view. But while the Nyāya view is open to the objection that there cannot be the contact of the sense-organs with an absent object, the position of the Vedānta is free from any such charge.

The conclusion that follows is that the mirage or the silver is neither real, nor unreal, nor both real and unreal. It cannot be both real and unreal because two contradictories cannot characterise one and the same thing. cannot be altogether unreal i.e., non-existent (asat), because had it been so, it could not have been experienced at all. It is not real because neither the illusory (ādhyāsika) water nor the illusory silver can satisfy the thirsty or the needy man. It is therefore a false appearance (mithya, anrta) which is thoroughly indefinable (anirvācya). Its seeming reality vanishes with the consciousness of the reality of its locus by whose support it appears. It is then perceived to be false, and for the consciousness of its falsity, all that is required is knowledge, and its destruction cannot happen through anything else and does not await anything else but knowledge. What has its origin in false knowledge can disappear only through right knowledge, the coarser things like material processes (karma) being totally incapable of touching it.

From the above view of illusion (adhyāsa), it follows that what is superimposed is real neither as an object presented, as the Naiyāyikas think, nor as an object previously experienced and now remembered, as the Prābhākaras think. The superimposition is only a presentation which is sublated by the later experience of the

14

locus and, as such, though not altogether non-existent (asat) like the sky-flower, it is still altogether indefinable (anirvacanīva) and false (mithyā). The silver that seems to be presented does in no way belong to the shell as its attribute or part, nor is it produced by it as its effect. It seems to be presented, and the presentation has to be accepted as a fact not further explicable and to be regarded as false after it has been sublated by the later experience. The inexplicable silver lasts so long as the illusion lasts, and even when the cognition of silver is sublated by the cognition of the shell, the fact that the silver previously appeared as a presentation reduces it to an indefinable and not to an utter non-existent. The body is only such a superimposition on the soul, and the whole world is also such a superimposition on Brahman. Although the distinction is drawn sometimes between vyāvahārika (empirical or phenomenal) reality and prātibhāsika (illusory) reality, still, strictly speaking, from the standpoint of the absolute (pāramārthika) reality, the distinction disappears, and everything that seems to appear other than Brahman has only a prātibhāsika (illusory) existence.

The Vedāntic psychology of illusion thus furnishes the Vedāntist with a justification for his metaphysical theory and his transcendental experience. We find in the fact of illusion something which presents itself as real but the reality of which vanishes as soon as it is contradicted and sublated by the cognition of its locus. The Vedāntist bases his metaphysics on this fact of experience and holds that a similar relation exists between the soul and the mental and bodily states, as also between Brahman and the Universe (jagat). He also interprets his spiritual intuition (aparokṣānubhūti) and attempts to understand the same in the light of this common experience of individuals.

Though the Vedāntic experience of the Absolute is declared to be indescribable and unspeakable like all mystical experiences, it is not attained in the same fashion

as mystical experiences are commonly supposed to be. The Vedantic experience or atmadarsana comes after a long course of intellectual and other forms of discipline, and appears only as the fruition or completion of thoughtprocesses. Ātmā vā are drastavyah śrotavyo mantavyo nididhyāsitavyah—the ātman or the self is to be seen, to be heard, to be justified by reason, and to be contemplated. The Upanisads seem to concentrate all their attention upon these three processes-śravana, manana, and nididhyāsand-as the only auxiliaries and preparatory stages of tattva-jñāna. Of course, there are other processes, but they only prepare the sadhaka for śravana, manana and nididhyāsana. It is to be remembered that the Vedanta does not speak of an intuition which is to be reached by ways opposed to those of the intellect; rather it clearly emphasises the fact that the intuition is only a perfected stage or paribakāvasthā of thought, meditation and concentration. Prof. Radhakrishnan aptly says that it is "when thought becomes perfected in intuition", that we get a vision of the real. This is the point of difference between Vedantism and ordinary mysticism. Mysticism does not discuss in detail the way to the mystical experience; very often it merely declares that it lies in directions opposed to those of the intellect.59 But according to the Vedanta, intuition is not opposed to the intellect, but it merely transcends the intellect and is the fruition of the intellect.

Vairāgya—(detachment and dispassion) is regarded as the conditio sine qua non of Vedāntic intuition. Patañjali also regards vairāgya⁶⁰ to be the only means helpful towards the attainment of the highest stage of samādhi. The Kathopaniṣad proclaims that unless a man refrains from evil deeds and becomes quiet, peaceful and deeply concentrated, he has no chance of attaining knowledge and salvation. It might seem a little perplexing as to what intimate connection there can be between detach-

⁵⁹ See Mysticism by E. Underhill. 60 P. Sūtras IV, 29 and III, 49.

ment and jñāna. A little reflexion will show, however, that the depth of concentration that is needed for the Vedantic intuition cannot be consistent with even the least attachment for any object in this universe or in any other. The intuition can be had only by the most pointed intellect (drśyate tvagryayā buddhyā). and because of its extreme fineness, Brahman eludes the grasp of reason. 61 If this intuition is described as the highest form of self-consciousness or the apprehension of the self by the self, we find that here we require the inwardmost turn of the Buddhi which alone can yield the intuition which the Vedanta speaks of. There is no not-self, no distinction of the cogniser, cognised and cognition, and there is tripuţīvilaya. This immediate experience of the perfected reason transcends its prior dialetical movement and discursive function. So long as Buddhi retains the slightest tendency towards turning outwards, it cannot reach the innermost point in the inward direction. Attachment implies an outward movement of the mind, and that is wholly inconsistent with the thorough inward bent of reason which alone can hope to attain the intuition that the Vedanta speaks of.62 Although the term 'jñāna' is used to signify Vedantic intuition, we should be very careful not to confound this intuition with what is ordinarily meant by knowledge. In sense-knowledge as well as in intellectual knowledge, the reason is in the objectattitude. Reason occupies itself with an 'other' in the form of the object in all forms of knowledge including scientific knowledge. Only in Vedantic intuition, reason is engaged with no 'other' but with its very self. So long

⁶¹ Kathopanisad III, 12; and Bhagavad-Gītā XIII, 15.
62 Cf. Plato: "Such a person will be temperate and thoroughly uncovetous; for he is the last person in the world to value those objects, which make men anxious for money at any cost."

[&]quot;We cannot doubt that when a person's desires set strongly in one direction, they run with corresponding feebleness in every other channel, like a stream whose waters have been diverted into another bed."

as reason is occupied with concrete things, it does not really turn inward and, therefore, self-intuition does not arise. But with its gradual development, reason learns to take pleasure in finer and finer, and more and more abstract things, until finally it becomes wholly absorbed in its own self. The authority and deliverances of the highest reason are much clearer and stronger than those of its cruder stages and, therefore, the intuition of its perfected stage establishes its supremacy over its previous deliverances with a native authority that is undisputed. The higher experience thus transcends the lower and establishes its own truth in defiance of the latter which is referred to a lower order of reality.

It is to be noted carefully that this vairagya (complete detachment and desirelessness), which is essential to Vedantic intuition, is not any artificial suppression of desires or a temporary attainment. It must be the permanent disposition of the soul acquired through a long course of healthy discipline and development. The desirelessness should emerge as the normal outcome of the realisation of the finitude and worthlessness of desires, as contrasted with the transcendent infinitude of the self supposed to have the desires. The finitude and smallness of all objects of desire must somehow impress the mind before there can be genuine desirelessness. "That man attains happiness and peace in whom all desires enter without affecting him in any way, just as the waters enter the immoveable ocean without effecting any change in the same, and not the man who is subject to desires."63

Vidyāraņya mentions the worship of nirguna Brahman (attributeless Absolute) as another means of attaining knowledge (vidyā). ⁶⁴ As śravaṇa with the help of manana and nididhyāsana is the means indicated by the Sānikhya line of Sādhanā, so the worship of nirguṇa Brahman is also to be regarded as another such means indicated by the term 'yoga' in the text 'tatkāraṇam śānkhyayogābhi-

⁶³ Bhagavad-Gītā II, 70. 64 Pañcadaśī, Dhyānadīpa.

pannam.' The Sruti in many places prescribes the worship of the Absolute.65 It cannot be supposed that as Brahman has been described as full of Bliss etc., the worship of such Brahman does not prove the possibility of worshipping the attributeless Brahman; because, although in some texts Brahman has been described as possessing attributes, in others, it has been described as not possessing attributes,66 and the texts supporting worship apply to the worship of Brahman which has been described both as full of attributes and as devoid of attributes. The texts prove that the One Indivisible Homogeneous (akhandaikarasa) Brahman can be worshipped without any detriment to its nature as nirguna (attributeless).67

This view of Vidyāranya might seem to be directly conflicting with the famous mantra of the Kathopanisad, 'Know that to be Brahman and not this that is worshipped', which expressly rejects the possibility of worship of the attributeless Absolute (nirguna Brahman). But are we to reject the text of the Mundakopanisad enjoining the worship of Brahman merely because it conflicts with the text of another Upanisad? If we answer in the affirmative, then, we shall be under the necessity of supposing that Brahman cannot be known at all and of rejecting the entire Vedantic literature as false, because there is the mantra, 'It is different from anything that is known'. Such contradictory passages are not rare in the Upanisad literature, and the proper way of dealing with them seems to be to try to interpret them in such a way that they can be reconciled, and not to reject one or other or both of them on the ground of conflict. When we

Nysimhottaratāpanī Up. I.

Omityevam dhyāyatha ātmānam.

Mundaka Upanisad, 2.2.6. punaretam trimātrenomityetenaivāksarena param purusam abhidhyāyīta. Praśnopanisad, 5.5.

⁶⁵ Devā ha vai prajāpatimabruvannanoranīvāmsamimamātmānamomkāram no vyācaksva.

⁶⁶ Asthūlamanaņu, etc.

⁶⁷ See Siddhantalesa, Ch. III.

find such contradictory statements as 'Brahman can be known' and 'Brahman cannot be known,' or 'Brahman can be worshipped' and 'Brahman cannot be worshipped', perhaps the intention is to indicate that while Brahman cannot be known and worshipped as an object (vastu), its knowledge and worship are not to be denied altogether. 68

The Vedāntists admit however a difference between these two methods—the Sānikhya method of realisation through reflection (vicāra) and the Yoga method through worship (upāṣanā). The former speedily produces the result viz. realisation of Brahman, in the cases of persons free from all sins and obstacles (pratibandhaka), while the latter takes a longer time to effectuate the same. The former, i.e. the Sānikhya method, is thus the high road (mukhya kalpa) to attainment, the latter being merely an alternative route (anukalpa).

In both of these methods, it is the fixation or concentration of mental processes (pratyayābhyāsarūpam) known as prasaūkhyāna that forms the instrument of the realisation of Brahman. The Yoga method prescribes this concentration as an inherent element in upāsanā (worship), while the Sāmkhya method also prescribes the same under the name of nididhyāsanā that comes after manana (reflection). The Kathopaniṣad mentions this concentration (dhyāna) or meditation to be the instrument of the realisation of the Absolute in the mantra, "Then meditating he realises the distinctionless Absolute." In the Brahmasūtras⁶⁹ also we find this meditation mentioned as the instrument of the realisation of Saguna Brahman.

It may be objected that this nididhyāsana (concentration), being not included under the pramāṇas (instruments of knowledge), cannot be supposed to be productive of correct knowledge (pramā), and hence if the realisation of Brahman be supposed to be produced through this nidi-

⁶⁸ Śrutyantareśu brahmavedanaprasidhher avedyatvaśrutir vāstavāvedyatvaparā cet, ātharvaṇādau tadupāsanaprasiddhestadanupāsyatvaśrutirapi vastuvṛttaparā'stu. Siddhūntaleśa, Ch. III.

⁶⁹ III, iii, 51; and IV, i, 12.

dhyāsana, that also would fall outside the sphere of right knowledge (pramā). Knowledge, not derived through the accepted pramānas (instruments of knowledge), cannot be taken as true (pramā)70 even if by chance the knowledge corresponds to fact. The essence of valid knowledge (pramātva) consists not merely in the absence of discrepancy of facts (abadhitarthakatvamatram) but in the knowledge or awareness of the absence of such discrepancy (abādhitārthajñānatva). Hence although concentration might reveal real facts, still it cannot be supposed to yield valid knowledge (pramā). The correspondence with facts may, in same cases, be merely casual, and unless there is definite awareness of the correspondence, there is no valid knowledge (pramātva).

In answer to the above objection, it may be pointed out, however, that the general rule that knowledge, not yielded by the accepted pramānas, cannot be regarded as valid, does not always hold good. Knowledge gained by God (Iśvara) through the processes of His Māyā, for example, is certainly valid, although it is not derived from the common sources (pramāṇas), and hence concentration (prasankhyana) should also be similarly regarded as yielding valid knowledge, although not included under the commonly accepted pramanas (sources or instruments). Again, as the realisation of Brahman which this nididhyāsana (concentration) leads to, is supported by pramanas (sources of knowledge), the nididhyāsana itself becomes virtually a pramāṇa.71 As Amalānanda says "The direct intuition that results from meditation on the sublime texts of the Vedanta cannot be invalid, inasmuch as it strengthens the original source (pramāṇa) itself." What is taught by the Sruti finds its demonstration in the

⁷⁰ Pramāņāmūlakasya pramātvāyogāt.

Siddhāntaleša, p. 453. Chowkliamba Edition. asāksātkārasva pramānamū-

⁷¹ Prasañkhyānajanyasya brahmasākṣātkārasya pramāṇamūlakatvāt pramāṇatvam.

Ibid., Ch. III.

⁷² Kalpataru.

Vedāntic intuition, and hence the intuition supporting the validity of the Sruti texts becomes itself valid. But to suppose from this argument that the validity of the Sruti becomes thus dependent on the intuition or on meditation that leads to that intuition, would be entirely erroneous. The validity of the intuition and of the processes leading to the intuition is sought to be proved by reference to the support that the intuition lends to the Sruti texts, and not the validity of the Sruti by the intuition. That would be putting the cart before the horse.

According to Vācaspati and Prakāśātman, it is the mind (manas) that is the instrument of the realisation of Brahman. Meditation (prasaūkhyāna) may be regarded as an instrument only so far as it is auxiliary to the mind. This view is supported by the Sruti texts such as "This self is to be known by the mind", "To be always seen by the mind and mind alone" etc. In the Paūcapādikā-Vivaranā, we find the mind (antaḥkaraṇa) referred to as the instrument of the knowledge of the self as knower (pramātṛ) and of the objects of knowledge. In the Bhāmatī also, we find this statement, "The mind, full with the mature reflection on the meaning of the great Vedānta texts, identifies the directly apprehended self, i.e., the 'tvam' rid of all upādhis, with the Absolute, i.e., the 'tat.''⁷³

Vācaspati argues, further, that this realisation (anubhava) is not identical with the nature of Brahman (brahmasvabhāva) so that it has to be supposed as not generated, but he holds that this realisation is one of the modes of consciousness (i.e., of the mind) having Brahman as its object. It cannot be argued that this doctrine of the realisation of Brahman through the mind conflicts with the self-revealing character of Brahman, because it is the Brahman devoid of all upādhis that is self-revealing

⁷³ Tasmān nirvicikitsavākyārthabhāvanāparipākasahitam antalpkaraņam tvampadārthasyāparokṣasya tattadupādhyākāraniṣedhena tatpadārtham anubhāvayatīti yuktam.

I, i, 1.

(svayamprakāśa), and not the Brahman that is perceived through the modalised states of consciousness (vrtti).

Nididhyāsana is the immediate precursor or the nearest antecedent to jñāna. The stage of deepest concentration or the stage of mature meditation, when nothing but the object of meditation is in the field of consciousness, when all influences from the external world find the gate-ways closed due to the fully concentrated attention on the object, when also nothing from within the region of sub-consciousness can rise up to the surface due to purification attained through a long course of discipline: in short, when nothing from the outside or the inside disturbs concentration, then this stage reveals or finds revealed the svayamprakāsa or self-luminous jñāna. The Vedanta teaches that this is the way to have direct acquaintance of the self and of the Absolute. This nididhyāsana or dhyāna reveals or rather takes us to jñāna. Long and continuous concentration reveals the truth,-and this is found to be proved in the case of the experience of distant objects through meditation on them. Dhyāna alone takes us to the heart of the object, can make us enter into the object, can lift us to the level of the object, can prepare us to have acquaintance with the object by being, in a sense, identified with the object. This dhyana or concentration is regarded by the Vedanta as a new source of knowledge and, in a sense, the only source of acquiring knowledge that is absolute. Everywhere we find the importance and usefulness of this dhyāna or concentration. Where there is deep concentration, there is the revelation of truth. It is observed that nothing really great can be achieved in any sphere without this deep concentration. The Chandogya really gives us the entire secret about this method of attaining knowledge in the sublime passage where it speaks of Dhyāna: Dhyāna is better than citta; the world seems to be meditating, the heavens seem to be meditating, so also do the waters, the mountains, gods and men: therefore, it is that those who attain greatness among men do

so as the fruits of dhyāna; on the other hand, those who are not great always quarrel with one another and speak ill of others. Thus, those who are masters surely attain their greatness through dhyāna; therefore, worship dhyāna." 75

Dhyāna (meditation) is concentrated cit, and dhyāna reveals because everything is, in reality, cit. In the case of Vedāntic intuition, the dhyāna takes the form of an ahamgraha upāsanā, and the meditation is on the identity of ātman and Brahman, of the self and the Absolute. Dhyāna everywhere removes the gap between the meditator and the meditated, and here also it raises the individual to the level of the Absolute.

This dhyāna or nididhyāsana, which takes us to samādhi or jūāna, again, comes as a result of manana or reflection. The Chandogya tells us76—when one reflects. then only one knows,-nothing can be known without reflecting on it. It is this reflection or manana that prepares one for nididhyāsana or dhyāna. Reflection or manana implies a rational justification of the subject, without which it can never have a permanent hold on the mind. It is this that makes secure the foundation of a principle. We are to learn from the Vedas, such truths as 'That art 'All this is Brahman' (sarvain Thou' (tattvamasi). khalvidam Brahma), 'All this is ātman' (ātmaivedam sarvam), etc., and then we are to try to see the reasonableness of these propositions by means of favourable arguments and rational discussions, and then after establishing their reasonableness and accuracy conclusively and removing all doubts about them, we are to concentrate our attention on them constantly, and then these truths will be revealed to us in an intuitive vision. It is to be noticed that the moments of deepest concentration (nididhyāsana) cannot and do not come to us by chance,

⁷⁴ Cf. Plato: "Surely little-mindedness thwarts above anything the soul that is destined ever to grasp truth."

The Republic, Book V.

⁷⁵ Chapter VII, vi. 76 VII, xviii.

but only as the result of a long continued course of intellectual discipline. Just as the stage of jñāna or samādhi is only the fruition of nididhyāsana or dhyāna, so also this stage of dhyāna or nididhyāsana, is only the fruition of manana (reflection). It begins to work from the moment when all doubts and perplexities and ambiguities about the position have been completely uprooted by means of reflection. It may be argued that argumentation or reasoning (manana) may be helpful in removing doubts and errors with regard to external things where there is possibility of hindrance to the working of the pramāņas; but as regards the self-luminous self, reasoning (manana) is useless, there being no hindrance to the revelation of the self-revealed.77 It is seen that the direct acquaintance (aparokṣatā) of objects results (1) where the object appears as identical with or non-different from the state of consciousness (samvit); or (2) where the object generates its corresponding state of consciousness without any interval (vyavadhāna) or gap; or (3) where there is the contact with sense-organs which are the sources or instruments of knowledge. Where none of these causes is present, as in inference, there is indirect knowledge. Brahman itself, being the material cause (upādāna) of all states of consciousness (samvit), must reveal itself directly in the particular state of consciousness which has Brahman as its content. As a matter of fact, Brahman which always is really directly apprehended, seems to be only known indirectly through mistake. The mistake is due to the mind's want of concentration on things very subtle

Vivarana, p. 103.

⁷⁷ Nanvevam bahirarthe pramāṇapratibandhasambhavāt tadvigamāya bhavatu tarkopakāro na tathātmani svayamprakāše pratibandhābhāvād iti . . . loke tāvad viṣayasyāparokṣatā sāmvidabhedād vā viṣayasyāvyavadhānatayā svasamvijjanakatvād vā pramāṇakāraṇendriyasamprayuktatvād vā bhavati, uktakāraṇatrayahīne'numeyādau parokṣatādarṣanāt; tatra brahmaṇa eva sarvasamvidupādānatvād brahmākāraśabdapramāṇajanyasamvedane'pi tadabhinnatayā vā tajjanakatayā vā brahmāpi prathamam evāparokṣatayāvabhāsate, tacca cittasyātisūkṣme'nekāgratādoṣād viparyayasamskāradoṣācca pratibaddham bhrāntyā parokṣavadavabhāsate.

and also to the mind's deep-rooted disposition towards error. Hence there is necessity for reflection and other processes in order to remove this error, in order to bring into direct acquaintance what through error seems to be only indirectly known. Sravana or listening to the Vedic texts can produce direct acquaintance of Brahman only when sacrifices and other actions have previously removed all impediments, when control of sense-organs (sama), etc., have stopped the mind's activities in opposite directions, when ratiocination has shown the possibility of the experience of Brahman (brahmasāksātkāra), and when intense and long meditation on the subtle nature of Brahman and ātman has helped to create the disposition of concentration on Brahman, and thus when all the defects of the mind that are responsible for the creation of the illusion of indirect knowledge have been removed.78 Roughly speaking, there are four kinds of defects: (1) the defects of the body, viz. diseases, etc.; (2) the defects of the sense-organs, viz., their tendency to look outwards (bahihpravaņatā); (3) the defects of the mind, viz. doubt and indecision; and (4) the defects of the Buddhi, viz., want of concentration and meditation. The first kind of defect is removed through regulated and selfless actions; the second, by means of strict discipline and control and the habit of withdrawing the mind from objects (pratyāhāra); the third, by means of reflection (vicara); and the fourth by means of meditation (dhyāna) and absorption (samādhi).

The manana or reflection, again, is dependent on śraddhā which implies, according to Samkara, attachment to and confidence in the subject to be discussed. No one engages himself fully in a subject for which he feels no attachment, that is to say, for the success of which he does

⁷⁸ Yajinadinibarhitakalmaşapratibandham samadiniruddhaviparitapravıttidoşani mananasandarsitaprameyadisambhavanagunapradipojjvalitam atisükşmatarabrahmatmavişayanididhyasanapracayaparinirmitatadekagravıttigunam cendriyam pārokşyavibhramanimittapratibandhanirasena sabdadevaparokşaniscayanimittambhavati.

• Vivarana, p. 103.

not feel pleasure or pain; nor can he work hard for a subject in which he has no confidence. This śraddhā is given a very important place in Vedantic literature. When one attains śraddhā, he can have manana:79 absence of śraddhā implies absence of manana, and so absence of dhyāna and jñāna. The Bhagavad-Gītā savs, "He who is respectful attains Knowledge."80 This śraddhā is regarded as the starting point, as the conditio sine qua non of all jñāna. No amount of reasoning can help us to understand a theme, if we are not favourably disposed towards it. He who has no confidence in the Sāstras (āstikyabuddhi) can never hope to realise their teachings, because of the simple reason that without this confidence it is impossible to have the necessary application that is competent to reveal the truth. This is the case everywhere. A person can realise only what he wants to realise (Cf. James's Will to Believe).

This confidence or śraddhā, again, rises out of niṣthā or whole-heartedness in serving and following the spiritual guide in every way. The Chandogya says: Yada vai nististhati atha śraddadhāti*1—when one has wholeheartedness, then one acquires confidence. In the Bhagavad-Gītā also we find: "Try to acquire tattvajñāna by bowing down to, by asking reverential questions to explain your difficulties to, and by serving the tattvadarsins or seers of truth, and they will instruct you."82 To apply oneself whole-heartedly to a subject is the surest means of entering into its secret. Without this whole-heartedness, there cannot be confidence, and without confidence, there can no revelation. The Bhagavad-Gītā always lays emphasis on the word 'ananya' which means that God is to be served 'without being occupied with anything else.' "To those who think of me and me alone, and of nothing else, and serve me in this way, I myself carry

⁷⁹ Chandogya Upanisad VII, xix.

⁸⁰ IV, 40.

⁸¹ VII, xx. 82 IV, 35.

221

HOW TO ATTAIN KNOWLEDGE?

everything which they do not possess and also guard all that they do possess."83 In another place, we find, "I am to be attained only by bhakti or devotion which knows of nothing else but me."84 This ananyatva or whole-hearted application to the subject is the secret of success. This whole-hearted application can only come through kṛti which is explained by Samkara as the control of the sense-organs and the attempt to fix attention on a particular subject. These disciplinary practices ensure the whole-hearted application; so, these should be followed strictly in order that tattvajñāna may be acquired. The anuşthānas or practices, then, are the all important factors, because they form the starting point. When they are observed strictly, then nistha or whole-hearted application comes, and then śraddhā, manana, and nididhyāsana follow in due course, and ultimately tattvajñāna is attained. That this indrivasamyama or control of the sense-organs is the starting point is also emphasised by the Chandogya: - When ahara-suddhi or purity in all that is gathered by the sense-organs is attained, then thereis sattva-śuddhi or transparency or perfection of the intellect, and when the intellect becomes thus completely purified, then there is dhruvāsmṛti or constant and continuous recollection of the truths which have been learnt by śravana or hearing from the mouth of the spiritual guide and from the Sāstras. And after this dhruvā smṛti has been attained, there is total extinction of all misery due to ignorance. Samkara adds in his commentary that as āhāraśuddhi or purity of the material collected by the sense-organs is the first step and the others follow it one by one, so this should be acquired at the outset. No creature ever performs an action which does not lead to pleasure or which is not at least supposed to lead to some sort of pleasure. This krti implying control of senseorgans must, therefore, be supposed to lead to pleasure or happiness; otherwise, no body would apply himself to it.

⁸³ IX, 22. 84 XI, 54.

Now, it should be understood clearly that if one performs these rather unpleasant disciplinary practices, one will attain happiness and pleasure that will more than compensate the pains attending the performance of the practices in the beginning. This hope of future happiness alone can rouse a man to action.

All happiness and pleasure abide in the Bhūmā or the Infinite and the Absolute. "That which is Infinite is Bliss and there is nothing of blessedness in anything finite; in fact, the Infinite is of the nature of perfect Bliss."85 In the Bhagavad-Gītā also, we find, "Attaining which nothing else is felt to be more desirable, and resting where, even the greatest pain cannot affect;"86 and again, "this state is one of supreme happiness and blessedness which can be felt only by the soul and cannot be grasped by the senses."87 As all happiness lies in the Infinite, as the Infinite is rather identical with Bliss, so this Infinite is to be sought after. All our miseries and troubles are due to our attachment for finite things. The finite is by its very nature limited, and all limits resist us, and whenever we meet with resistance, we feel pain. But it is because we apply ourselves to objects having a limited scope and a specified duration that our freedom or unresistedness only lasts for a very short time, after the expiry of which we again feel discontented. We try another finite thing and become again disappointed. Nothing seems to satisfy us permanently simply because our objects of desire are always finite, and finite things are incapable of yielding us permanent happiness. Theoretically, only that which is niratisaya, that which has nothing greater than it, in short, the Infinite or the Bhūmā, which we have described in the preceding chapter, can only give us permanent happiness. This Bhūmā is bound to be the Absolute of philosophy, simply because nothing is beyond it and it contains everything. This conception of the Bhūmā or the

⁸⁵ Ch. Up. VII, xxiii.

⁸⁶ VI, 22. 87 VI, 21.

Infinite is the starting point of Sādhanā, and it is also its goal. In order that one may begin Sādhanā or apply one-self to the rudimentary practices, one must have some conception of the Infinite which is to be understood as the source of real and abiding happiness, and the $s\bar{a}dhaka$ attains the goal when he realises this Infinite in concrete experience. It is this $Bh\bar{u}m\bar{a}$ or the Infinite that is the seat and source of all happiness, and it is this conception of the $Bh\bar{u}m\bar{a}$ that also prompts us to attain happiness. This is what moves us forward and this is also the goal to be attained. It is outside of us in the form of the goal; it is inside us in the form of the conception or the idea. This is the real Absolute where we find the identity of the self and Brahman, the complete merging of the not-self in the Self.

Really, all bondage is nothing but ignorance. This ignorance consists in remaining satisfied with the finite or the small (alpa), which is martya or destructible. It is not to know the finite as finite, not to have any idea or impression of the Bhūmā or the Infinite; it lies in not realising the finite to have a finis or limit or end. Therefore it is that nityānityavastuviveka or the discrimination between the permanent and the transitory has been regarded as the indispensable first step to the Vedantic Sādhanā. As soon as a person has a glimpse of the Bhūmā or the Infinite, the Indestructible and Permanent, he realises the unbridgeable gulf of distinction between the Infinite and the finite, and immediately there arises ihāmutraphalabhogavirakti or indifference to all finite enjoyment either here or in life after death; because, after all, finite things are short-lived and there is no abiding happiness in them. Real Sadhana begins with this apprehension or rather a glimpse of the Infinite. That alone can attract us which comes within the range of our experience. So long, the finite things were objects of attraction, because the finite alone had been experienced by us. But now that the Infinite comes within the range of our vision, it allures us infinitely, and the attraction of

finite things appears to be very feeble as contrasted with the attraction of the Infinite. It is at this stage that kṛti comes on the scene, because nothing short of the Infinite can satisfy now, and any suffering that may have to be experienced for its attainment seems trifling as contrasted with the abiding happiness that it will bring in. Then the sādhaka acquires satsampatti (six virtues)—śama, dama, titiksā, uparati, samādhāna and śraddhā,-through strict observance of the religious practices and other disciplinary courses. At this stage, he becomes really 'mumuksu' and he seeks nothing else but liberation from bondage. He wants with his whole self the realisation of the Bhūmā or the Infinite, and ultimately he attains perfect satisfaction by realising the same within him and finding it to be identical with his own self. The satsampattis, beginning with the control of the senses, only prepare the sadhaka or the seeker of truth for attaining competence for manana or vicāra, that is, for deep reflection on the nature of spiritual truths. This is known as vivekayogyatālābha. According to the Vedāntic mode of thinking, right reflection and correct reasoning can only be performed by a purified intellect or 'suddhacitta,' the śuddhi or putification coming as a result of the strict observance of religious rites and disciplinary courses. So, while śravana, manana, and nididhyāsana may be regarded as antaranga sadhana (processes intimately connected with jñāna or aparokṣānubhūti) of jñāna, being its immediate antecedents, the actions or karmas purifying the intellect, may be regarded as rather bahiranga Sadhana or processes remotely connected with iñāna.

[Some are of opinion that the great Upanisad texts alone are the only instruments that are adequate for the realisation of Brahman. That the mind is not competent for the task has been expressly stated in the Kathopanisad thus:—"That which is not known by the mind." It can hardly be maintained that the reference is to immature mind and not to all minds in general; because, in the text, no distinction is made between immature mind and mature

mind, and because the mind has been taken simply in the general sense of the term. But one may argue that if the incompetence of the mind is supposed to be declared by the above text, the incompetence of words, the constituents of the Vedantic texts, has also been no less forcibly expressed by the very same Upanisad in the mantra, "That which is not expressed by words." To this objection it may be replied that although the direct acquaintance of Brahman through sabda may be denied by those who hold that the mind and not words (sabda) is the instrument, the instrumentality of sabda in the generation of indirect knowledge cannot be denied by them even; for, otherwise, Brahman itself whom they seek to know, is not established. So, although śabda may not be the instrument of direct knowledge (saktimukhena), still it must be regarded as an instrument of indirect knowledge (laksnāmukhena).

Some are of opinion that as direct acquaintance of Brahman is absolutely necessary for the removal of Ignorance causing a direct illusion, sabda must be supposed to be producing not merely indirect knowledge but also direct acquaintance. There is no other source of knowledge in the matter of Brahman except sabda; and if this sabda also be supposed to be incapable of producing direct acquaintance necessary for liberation, then liberation itself would become impossible, and the Sruti texts declaring the possibility of liberation would be without foundation (anirmokṣaprasangāt).

It may also be supposed that although śabda, by itself, is incapable of producing direct knowledge, it may do so with the help of meditation (nididhyāsana), just as it is seen that the mind of the lover can have a vision of his distant beloved when it is aided by deep concentration or meditation. 88

On epistemological grounds, again, some of the Vedāntists hold that śabda is competent to yield direct

⁸⁸ Siddhāntaleśa, Ch. III.

acquaintance of Brahman. The directness of cognition or knowledge, according to them, consists in its having a direct thing directly presented as its object. It is not the source of knowledge that guarantees the directness or immediacy of cognition, but it is the nature of the object that determines the same. It is not to be supposed, however, that this involves a petitio principii, because they do not hold at the same time that the directness of the thing consists in its being the object of direct knowledge. That object is direct for that subject which is identical with or non-different from the corresponding subject-consciousness. External objects perceived directly are objects of direct knowledge, inasmuch as the identity between the subject-consciousness and the object-consciousness in those cases is manifested through the corresponding modifications of consciousness (vrtti). Brahman is by its very nature direct, not depending for its directness like material objects on anything else, viz., the subjectconsciousness, and hence the knowledge acquired of it through sabda can never be indirect. The directness of the object, viz. Brahman, makes all knowledge acquired of it (through sabda) direct and immediate (aparokşa).

Advaitavidyācārya differs from the above view on the ground that the criterion would not apply to the immediate apprehension of Bliss (svarūpa-sukha), as there is no differentiation in that state between the subject-consciousness and the object-consciousness, and that the difficulty cannot be overcome by holding the untenable doctrine that the consciousness itself becomes the subject and the object (svavişayatvalakşanasvaprakāśanisedhāt). He holds that the directness of knowledge does not consist in the directness of the object but it is the non-difference or identity between the objects and the consciousness that is coherent with the workability of those (tattadvyavahārānukulacaitanyasya tattadarthābhedah) that constitutes the immediacy of knowledge. The immediacy belongs to consciousness itself (caitanya) and not to the modes of consciousnes's (vrtti). Where the

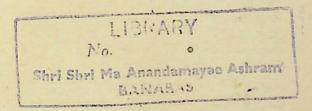
HOW TO ATTAIN KNOWLEDGE?

227

modes of consciousness seem to produce immediate cognition as, for example, in the perception of the jar, it is because the mode or modification is identical with consciousness that it can produce immediate knowledge. So the criterion given by Advaitācārya will hold good with regard to modalised consciousness as well as to the immodalised absolute consciousness (svarūpa-sukhānu-bhūti).89

It is to be noticed, however, that the identity between the subject-consciousness and the object-consciousness, or rather between consciousness and its modalised states, that is sought in immediate knowledge (aparokṣa), must be an identity between the two forms of consciousness so far as both of them are unveiled. If, however, one of the two is veiled and the other unveiled, then immediate knowledge does not result. It is because of the veiling of consciousness due to ignorance (ajñāna) that, in the state of bondage, the individual soul (jīva), although in reality identical with Brahman, has no immediate apprehension of it.]

89 Siddhantaleśa, Ch. III.



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CHAPTER XI

THE PATH OF DEVOTION

The aim of all higher forms of religion seems to be the realisation of the Ultimate Reality. While the nature of the Ultimate Reality and its relation to the universe and to the human beings are variously interpreted by the different forms of religion, it is unanimously held that realisation (anubhava) or direct experience of the Absolute is the end. The term 'religion' literally means 'binding again.' The tie that indissolubly binds together the finite individual and the Absolute has somehow been apparently lost to the ordinary individual. Religion seeks to reestablish the bond that seemed to be lost. The followers of the Jñāna-mārga express this by saying that somehow ajñāna (ignorance) has enveloped the truth from our view; it is Māyā that has cast a veil upon the Absolute; and when jñāna (true knowledge) re-appears, the Ultimate Reality is revealed and reveals everything. The aim of Sādhanā in Jñāna-mārga, therefore, is to remove ignorance (ajñāna) and to rise above the veil of Māyā, and thus to acquire tattva-jñāna, i.e., direct realisation of the Ultimate Reality. The followers of the Bhakti-marga also have for their end the realisation of the Absolute. Jīva Gosvāmin, in his Bhakti-sandarbha, states that the end is anubhava (prayojanañca tadanubhavah), and this anubhava is direct experience both within and without (sa ca antarbahih sākṣātkāralakṣaṇaḥ).1 The different mārgas or paths state the different ways of reaching the same end or goal. Absolute and the individual are eternally related; religion only seeks to re-establish or to raise into self-consciousness the bond that always is but which seems to be apparently lost.

¹ Bhaktisandarbha, p. 6. (Berhampore Edition).

THE PATH OF DEVOTION

229

All the Bhakti schools agree in thinking that the Absolute cannot be reached by knowledge, as the Iñanavādins hold. They regard devotion (bhakti) as the essential and the most effective means to the realisation of God. Rāmānuja thinks that the mere listening to the scriptural texts (śravana), mere ratiocination (manana) and mere meditation (nididhyāsana) have no competence for reaching the (Absolute) Self, because the Sruti herself says, "The Self can be acquired neither by ratiocination (pravacanena), nor by meditation (medhaya), nor by the hearing of many scriptural texts (bahunā śrutena), but is realised by him alone who is selected by the Self." He who is dearest is selected,3 and that those who are joyfully devoted to God are dear unto Him is expressed by the Lord Himself.4 There is a difference of opinion as to whether supreme devotion is by nature unmixed with knowledge (jñāna-śūnyā), or is attended by knowledge (jñānamiśrā). According to Rāmānuja, devotion, in its highest stage even, includes knowledge within it, and he expressly states that the direct realisation of Brahman (aparokṣajñāna) is nothing but knowledge that assumes the form or nature of devotion (bhaktirūpāpannam jñānam).5 Although devotion is regarded as the most essential and effective means of God-realisation, still this devotion does not exclude knowledge. He emphasises that knowledge alone (kevala jñāna) without devotion is not sufficient for salvation, but he does not think that knowledge is not useful or that it is opposed to or very different in nature from devotion. Vallabhācārya also thinks similarly that though devotion must be given the supreme place, still knowledge has its uses. Nimbārka holds that Bhakti involves a knowledge of God and of the relation of God to the individual soul (jīva) and thus

Śrībhāsya, I, i. 1.

 ² Kath. Up. 2, 23, and Mund. Up. III, ii, 3.
 ³ Priyātmā eva varanīyo bhavati.

⁴Bhagavad-Gītā X, 10, and IX, 29. ⁵ Brahmasākṣātkāralakṣaṇam bhaktirūpāpannam jñānam. Śrībhāsya I, ii, 23.

includes knowledge as one of its constituent factors. The realisation of Brahman brings devotion with it.6 Madhya believes in the usefulness of rituals and the added efficacy of them when they are performed with knowledge. In all the four great schools of Vaisnavism we thus find that devotion attended by knowledge (jñānamiśrā bhakti) has been recommended. But the Bengal school of Vaisnavas founded by Srī Caitanya differs considerably from the other schools so far as this issue is concerned. They hold that the best form of devotion (uttamā bhakti) stands by itself and is not only not in need of knowledge and karma but is by nature not mixed with them (svarūpasiddhā). Supreme devotion is characterised by them as attributeless (nirgunā), self-subsistent (kevalā), pure (śuddhā) and primary (mukhyā). The purity of devotion is retained when it is not mixed with anything else, viz., karma, knowledge (jñāna) and the processes of yoga.7 As distinguished from this Supreme Devotion which stands by itself (svarūpasiddhā), there are two other forms (or rather stages) of devotion known as aropasiddha (that which attains the form of devotion by virtue of its being supposed to be productive of the fruits accompanying devotion), and sangasiddha (that which attains the form of devotion by virtue of its being associated with the constituent elements of devotion). This school goes so far as to say that even in dreams it cannot be supposed that transcendent devotion (nirguṇā bhakti) requires the help of jñāna, karma and yoga for the fulfilment of its end; but, on the other hand, unless jñāna, yoga and karma are attended with devotion, they are incapable of producing their respective results and work entirely in vain.9 Moreover Bhakti can secure speedily all that is secured by karma, yoga and jñāna,

7 Viśvanātha's Commentary on his own work.

⁶ Commentary on B. Sūtras I, i, 7.

Bhakteh svīyaphalapremasiddhyai svapne'pi na tattatsāpekṣtvam.

⁹ Bhāgavata Purāṇa X. xiv, 4. ° Viśvanātha.

but these latter without devotion can produce nothing. Jīva Gosvāmin holds that knowledge (jñāna) is only subsidiary to or the by-product of devotion (bhakti) and has no independent function in the realisation of the Absolute.¹⁰

We have to remember, however, that this emphasis on devotion and the corresponding neglect of knowledge (jñāna) does not so much imply a difference as to the goal of Sādhanā as they do indicate the difference in the ways whereby the goal may be reached. Although the first steps in the various paths differ considerably from one another, still the ways unite in the goal. At the lowest stage, devotion (bhakti) is more of the nature of blind faith than of real experience, and, as such, it conflicts with the rudimentary stage of knowledge (jñāna) that is hardly anything more than mere intellectual discussion (vicāra). Devotion, at this stage, rests on a very insecure foundation, as it implies either a mere mystic sense of the unknown or the clinging to a cherished faith or desire not allowed to establish its relations with other contents of the mind. It cannot thus bear the searching scrutiny of reason. But when it develops into its highest stage, it becomes identical with the realisation that reason also offers as its highest fruition. At this stage inana and bhakti become identical and are merely two words or names for the same experience. Here jñāna stands for aparoksānubhūti or direct realisation, and bhakti stands for premāsvādana or the enjoyment of absolute bliss. These are merely descriptions of the same experience from different standpoints. In one, there is description of the experience from the standpoint of cit; in the other, from aspect of anandam. Spiritual experience is experience, where the intellect, the will or feeling do not work piecemeal and in separation, where no one works in opposition to or preponderates over the others, but is an experience which the whole man realises with 'the entire

Bhakter eva avāntaravyāpāro jūānam na pṛthagityarthaḥ. Bhaktisandarbha.

dimensions of his existence.' It is not an intellectual process, it is not an emotional experience, it is also not an active attitude. It is an experience where the intellect, feeling and will attain their richest fruition and consummation, and any question of preponderance of the one over the others is bound to be absurd. The preparations for this highest experience are made through different forms of discipline emphasising one or other of the cognitive, affective and conative aspects of the mind, but once the experience is reached, all distinctions disappear and there is the self-same realisation, viz., ekamevādvitīyam sat-One and only one Reality, akhandaprakāsa, unbounded and entire revelation and also advayanandam. unspeakable and never-ending joy or bliss. These three are imperfect descriptions from different aspects of the same experience which is, in fact, indescribable.

In the sense of realisation or anubhava, that is in the highest stage of their development, jñāna and bhakti mean the same thing and the terms have been used synonymously in the spiritual texts. Thus prema or love has been described as 'hlādinīsārasamavetasamvitsārabhūtabhaktyaparaparyāyajñānavisesah,' that is, "a kind of realisation or jñāna synonymous with bhakti, being the essence of all knowledge mixed up with the essence of all bliss." The highest spiritual experience is bound to be, as we have seen, the consummation of all intellectual, emotional and active consciousness. Nārada also describes prema as sūksmataramanubhavarūpam, that is, as of the nature of subtler, deeper and more intimate anubhava (experience) than ordinary experience. In the Bhagavad-Gītā, we find that the marks of a bhakta (devotee) and a gunātīta jñānin are described almost identically. Moreover, we find:-"Of the four classes of devotees, the jñānin, who is always attached to me, and who is also ekabhakti, i.e., who has single-hearted devotion towards me, is the best,"

It is clearly indicated here that $j\tilde{n}\tilde{a}nin$ is ekabhakti, and that the $j\tilde{n}\tilde{a}nin$ is the best bhakta (devotee).

Baladeva Vidyābhūṣaṇa also says that jñāna is of two kinds and that bhakti is a kind of jñāna. Jñāna is nirnimeṣa īkṣaṇa or winkless gaze and uninterrupted realisation, while bhakti has a nimeṣa and an unmeṣa, a closing and an opening, of the eye-lids signifying the stages of severance (viraha) and union (milana).

The Bhakti-marga lays special stress on the personality of God and regards the Personal God as the Absolute or the Highest Reality. Like all theistic religions, it emphasises the duality involved in the relationship. Religion is a relation between two persons, viz., the finite person in the shape of the bhakta (devotee), and the Absolute, the Lord of the universe (Bhagavan), representing the other person. While the individual soul is liable to pain, God is never so liable. The individual soul is controlled (niyamya), while God is the Controller (nivantr). According to Rāmānuja, the individual soul is a part (amsa) of Brahman, though by this part is not meant a segment cut out of the whole, since Brahman is absolutely divisionless. The individual soul is a part in the sense of the effect which has no reality apart from Brahman, just as the light coming from the fire or the Sun is a part of it.11 The individual soul may be regarded also as an attribute (viśesana) of Brahman. But although the attribute is related to the substance as a part is to the whole, still they are seen to differ in essential character. Even in the state of release, the individual soul does not become identified with the Absolute (Brahman) but only attains the nature of Brahman and is no longer subject to the law of Karma.12 The individuality of the soul is not lost, only the sense of separateness disappears in the state of release. According to Nimbarkacarya, the individual soul is both distinct and not-distinct from the Absolute. The soul possesses attributes different from those of Brahman and hence is different from Brahman. From another standpoint, again, the individual soul cannot exist

12 Srutaprakāšikā I, i, 1.

¹¹ Rāmānuja's Bhāṣya on the Brahma Sūtras II, iii, 45.

apart from Brahman and hence is not different from Brahman. The individual soul is only a Brahman. 13 It is absolute submission to God (prapatti) that is the means to liberation. He thinks that in Godrealisation, there is not the perception of identity of the individual with the Absolute, as Samkara holds, but there is merely the knowledge of the real nature of the Supreme Reality and of the individual. According to Vallabhācārya, again, though the individual soul is in essence identical with the Absolute, still it is related to the Absolute as the part is to the whole, just as the spark is related to the fire out of which it arises. Here the part does not differ qualitatively from the whole as it is in Rāmānuja, the distinction being merely a quantitative one. In the state of liberation, the individual soul attains oneness of quality with God. Even after liberation the individual souls may perform karma and become the associates of God.14 According to Madhva, the individual soul is different in nature from Brahman. The individual soul is atomic in size, while Brahman is infinite and allpervading. The individual soul is dependent on the Lord and is of limited power. In the state of release, the individual soul becomes established in its real nature and attains fellowship with God.15 According to Madhva and the Caitanya school of Vaisnavas, the state of release, being the state of perfect consciousness, never obliterates the distinction between the individual and the Absolute, which distinction is real,—the obliteration of distinction between really distinct things happening only in the unconscious state of deep sleep.

The distinction between finite personality and the Absolute seems to be essential to the conception of Bhakti. In this respect, it differs considerably from the other two paths, viz., the Jñāna-mārga and the Aṣṭānga-Yoga-mārga of Patañjali. The Advaita-Vedanta of the school of

¹³ Commentary on Brahma Sūtras II, iii, 42.

¹⁴ Anubhāsya I, i, 1.
15 Commentary on Brahma Sūtras I, i, 17.

Samkarācārya does not recognise any distinction in essence between the individual (jīva) and the Absolute (Brahman) and does not regard the Personal God to be the highest reality. In fact, it does not admit that there are different grades of reality from the pāramārthika (true philosophic) point of view. The Aṣṭānga-Yoga-mārga of Patanjali also does not lay any great emphasis on the distinction between the finite and the Infinite. In the nirvikalpa samādhi stage, the ātman alone shines in its full glory, and the jīvātman (finite self) becomes perfectly identified with or rather becomes the very Paramātman (the Absolute self).

All the Bhakfi schools, including the school founded by Srī Caitanya, have attempted to refute Samkara's doctrine of the identity of the Absolute and the individual and to justify thereby their emphasis on devotion and the distinction between two persons (viz., the Absolute and the individual) which it implies. The philosophical theories of the different schools supply the rational ground of the spiritual experiences embodied in the religion preached by them and vary according as the spiritual experiences of the teachers and founders of the different sects themselves differ. But whatever other differences there may exist with regard to the philosophy of the different schools, they agree in holding that the Absolute and the individual are not identical.

Rāmānuja holds that the absolutely distinctionless and divisionless Brahman which Samkara seeks to establish cannot be proved to be real. It cannot be said that the divisionless Brahman is realised in nirvikalpa (indeterminate) perception; because the nirvikalpa merely implies a state where a thing is apprehended without ome particular features (viśeṣa), and it does not mean the apprehension of a thing devoid of all particular features. The apprehension of such a thing is never found and is also not reasonable. Every apprehension is of the nature of

¹⁶ Nirvikalpakam nāma kenacid višeseņa viyuktasya grahaņam na sarvavišesarahitasya.

Srībhāṣya I, i, 1.

236

PHILOSOPHY OF HINDU SĀDHANĀ

'it is such' and, as such, implies the presence of some particular features. Perception, implying always the apprehension of some feature or other, cannot give us knowledge of featureless Brahman. Inference, being based on things acquired through perception, cannot also establish such Brahman. Therefore, Rāmānuja concludes, the absolutely attributeless Brahman is without any proof.

The view that in dreamless sleep (susupti) there is no cognition of anything particular (viśeṣa), but only the cognition of the nirviśeṣa self, cannot also be maintained. If in the expression, 'I did know nothing', the term 'nothing' is taken in its strict sense, then, even the self also comes under it. If, however, it means things other than the cogniser, then the cogniser as the subject of the cognition cannot be supposed to be the attributeless (niviśeṣa) self. The argument that seeks to deny the self as the cogniser, after having established it as the identical subject of the cognition in the states of waking, dreaming and dreamless sleep and having designated it as the "I" (aham), can only please the gods (who do not reply).

The self cannot be regarded as identical with know-ledge or cognition (jñāna). It is the subject of cognition and not the cognition itself. That the cognition belongs to the self and is an attribute (dharma) of the self is evident from the nature of all cognitions which take the forms 'I know', 'my knowledge arises', or 'knowledge arises in me'. Is If it be supposed that in the state of liberation (mokṣa) the 'I'-consciousness does not persist, then this would amount to holding that liberation is identical with the destruction of the self (ātmavināśa). The 'I'-consciousness is no attribute or adjunct of the self so that the self might, in its real essence (svarūpa),

. Ibid, I, i, 1.

¹⁷ Susuptisamaye'pi anusandhīyamānam ahamartham atmānam jūātāram aham iti parāmṛśya na kiūcit avediṣamiti vedane tasya pratiṣidhyamāne tam imam artham devānāmeva sādhayatu.

Srībhāṣya I, i, 1. 18 Jūānantu tasya dharmaḥ, aham jānāmi jūānam me jātamiti cāhamarthadharmatayā jūānapratītir eva.

even exist without it, but forms the very essence of the self.¹⁰ Had the self been only cognition or cognisedness (jñaptimātram), then the self would not have appeared as the cogniser when it identifies itself with the body which is not-self, but ought to have appeared as mere cognisedness.

The argument of the Samkarites, that the distinction between the Absolute and the individual cannot be maintained, inasmuch as distinction (bheda) is not apprehended in perception where we become aware only of the existence of objects and not of their distinction from other objects, and also because such distinction cannot stand the scrutiny of reason, cannot be supported.²⁰ Perception not merely gives us knowledge of facts but also of the distinctions that belong to the facts (bhedaviśiṣṭaviṣayam).²¹

The Sruti texts declaring that the Ultimate Reality is one without a second do not mean that Brahman has no internal division, but only indicate that Brahman does not require the help of anything else but itself for the creation and maintenance of the universe. The repeated rejection of plurality and difference (bhedanisedha) in the Sruti only implies that Brahman is one with the entire universe being its cause and controller. The individual soul (jīva) is related to Brahman as the body is to the soul, and as these two are united in one, so also the Jīva and Brahman. As the body is not identical with the soul, so also the individual cannot be identical with the Absolute.²² Rāmānuja thinks that his view is supported directly by such sūtras as 'different because of the distinction'.²³ and 'additional or different because of the reference to distinction'.²⁴ It

¹⁹ Na ca ahamartho dharmamātram yena tadvigame'pi . . svarūpamavatistheta, pratyuta svarūpamevāhamartha ātmanah I, i, 1.

²⁰ Sanmātragrāhityena na bhedavişayam.

Ibid, I, i, 1.

²¹ Cf. Vedānta-Deśikācārya's Sarvārthasiddhi.

²² Jīvaparayorapi svarūpaikyam dehātmanoriva na sambhavati.

Srībhāṣya I, i, 1.

²³ Brahma Sūtras I, i. 22.

²⁴ Ibid, II, i, 22.

238

cannot also be supposed that though the individual and the Absolute are not identical in the state of bondage, still they become identical when Nescience is removed through knowledge, because the individual which can become veiled by Nescience can never be supposed to be such as to be beyond the scope of Nescience altogether. This distinction between the individual and the Absolute. viz., that while the former comes within the clutches of Nescience, the latter never does so, is emphasised greatly by Rāmānuja and is regarded by him to be fundamental. In the state of liberation, the individual only acquires some characteristics similar to those of God, but does not and cannot become identical with God, because one thing cannot become another which it is not.25 Identity is explained by Rāmānuja to mean not an undifferenced unity, but a unity that contains and admits of distinctions within it though not outside it. He is as emphatic as Samkara in declaring that there is nothing other than Brahman, meaning by the 'other' something different in character (vijātīya bheda) or something different from it but belonging to the same class (sajātīya bheda); only he would not, like Samkara, regard this 'other' as implying the internal division (svagata bheda) also. He thus agrees with Hegel in maintaining the concrete universal or the Identity-in-Difference. His emphasis on love and devotion finds its parallel in the philosophical systems of Royce and McTaggart.

Rāmānuja concludes that as the three main doctrines of absolute monism (advaitavāda), viz., the existence of a distinctionless (nirvišeṣa) real, the unreality of the world and the identity of the individual and the Absolute, cannot be supported, there must be some other means to the realisation of God than mere knowledge. Had every other thing but Brahman been merely illusory superimpo-

²⁵ Paramātmātmanor yogah paramārtha itīṣyate, Mithyaitadanyaddravyam hi naiti taddravyatām yatah. Viṣṇu Purāṇa II, xiv, 27.
Ct. also 'Mama sādharmyam' in Bhagavad-Gītā XIV, 2.

sition, then knowledge alone might have been competent for the task. But as it is not the case, devotion (bhakti) is necessary for the realisation of God.

Jīva Gosvāmin is the most prominent and the most brilliant of the Bengal Vaisnavas who have attempted a thorough philosophical justification of the path of Devotion. In his Bhagavatsandarbha, he says that the very same non-dual Reality appears to the Vedantic seers as Brahman and to the Bhagavatas as God (Bhagavan) possessing Infinite Power and Energy (Sakti). The Vedantins either are incapable of experiencing the infinite variety of the inherent Energy (svarūpaśakti) of that Reality, or do not discriminate between Energy (Sakti) and the possessor of that Energy (Saktiman) and hence describe that Reality as distinctionless Brahman.26 The Bhagavatas, on the other hand, distinguish between Energy and the possessor of Energy, and hence describe the Reality as God (Bhagavān) who possesses Infinite Energy and Power.27 According to the Vedantins, the distinction between Energy and the possessor of Energy cannot be maintained, because the ultimate Reality is described to be non-dual (advaya), and non-duality excludes all sorts of division including the inherent division of Sakti and Saktimān. The Absolute is of the nature of Knowledge (Jñāna) and is neither the subject of knowledge nor the instrument of knowledge, and hence cannot be supposed to be the possessor of Energy. It cannot be held that this Energy constitutes its essence (svarūpa), because this svarūpašakti has to be supposed either as something additional (atirikta) to the ultimate Reality or as something not-additional (anatirikta). If the former alternative is taken, then it cannot constitute its svarupa; if the

²⁶ Satyāmapi śaktivaicitryām tadgrahanāsamarthe cetasi . . . tadevāviviktaśaktiśaktimattābhedatayā pratipadyamānam vā brahmeti śabdyate.

Şaţsandarbha, Ch. II, page 50.

²⁷ Viviktatādṛśa śaktiśaktimattābhedena pratipadyamānam vā bhagavāniti śabdyate.

latter, however, is taken, then, why should it be its Energy and not itself?28 Therefore, the Energy that has to be admitted because the effects that come out cannot otherwise be explained, is really indefinable (tattavatattvābhvām anirvacanīyā), and hence is false (mithyā) and cannot be regarded as svarūpašakti. Jīva Gosvāmin attempts to refute the above arguments by holding that the svarūbašakti of the Absolute has to be admitted because its effects, viz. the universe, etc. are seen to exist. Energy (sakti) is an attribute of objects and is responsible for the differentiation of effects produced from different causes. Even in the case of illusory superimposition (vivarta), the substratum of the appearance of silver can be only shell and similar substances but not burnt wood; and Brahman and nothing else can be the substratum of the appearance of the world. The question has to be answered as to whether Brahman has anything to do in causing the appearance of the world or not. If the answer is in the negative, then the world has to be explained as the product of Nescience only. But is this Nescience something additional to Brahman? If it is supposed to be additional, then the absolute unqualified monism of the Vedanta is gone. If, however, this Nescience is not anything additional, but has its substratum in Brahman, then it is the Power of Brahman that is productive of the universe. The state of liberation is a state where absolute bliss is experienced by the self, and is not absolute bliss itself. Bliss, not revealed to and not experienced by the self, becomes either reduced to an unconscious entity (jada) like material objects, or else is to be regarded as void (śūnya), because it is not experienced either by one's own self or by any one other than the self. Nobody can have any longing for such a state. But as the state of liberation is regarded by the Vedantins also as the summum bonum, it is to be interpreted as the

²⁸ Sā ca tadatiriktā vā, ādye kathaii svarūpatvam antye ca kathaii śaktitvam.
° Sarvasaiivādinī p. 23.

state where the self remains with its inherent energy, and not as a state where the self exists devoid of all attributes. Jīva Gosvāmin agrees with Rāmānuja in holding that there is no apprehension of an attributeless (nirvišeṣa) object by any of the instruments of knowledge.²⁹

Jīva Gosvāmin makes it clear that there is distinction (bheda) as well as non-distinction (abheda) between Energy and the possessor of Energy. Because Energy cannot be conceived or thought of as identical with the thing of which it is the Energy, it is to be regarded as distinct; again, as it cannot also be thought of as something different from the thing, it is to be regarded as non-distinct or identical.³⁰ And as it is hardly intelligible how something can be both distinct and non-distinct from an identical thing, the relation is regarded as inconceivable (acintya) or inexplicable. That which transcends reason and seems to be opposed to it is to be regarded as inexplicable (acintya) and as due to the māyāśakti of God.³¹

While discussing the relation of the individual to God, Jīva Gosvāmin says that there is a difference between them, and points out that the Gītā by referring to the Puruṣottama as different (anyaḥ) from both kṣara and akṣara Puruṣa has made the distinction quite clear. The individual, being different from God, can never become God but has to worship God in order to be free from the clutches of Prakṛti.³² While God is pure (śuddha) and infinite, the individual is impure and finite. But although there is this difference, the Scriptures have spoken of the identity of the individual and the Absolute to those who want to proceed by the path of Knowledge, but have declared their difference to those who wish to follow the

²⁹ Savišesavastuvisayatvāt sarvapramānānām.

Sarvasanıvādinī, p. 26. 30 Tasmāt svarūpādabhinnatvena cintayitumaśakyatvād bhedaḥ, bhinnatvena cintayitumaśakyatvād abhedaśca.

Seyam bhagavato māyā yannayena virudhyate.
 Maitreya's words quoted in Paramātmasandarbha, p. 270.
 Paramātmasandarbha, p. 212.

path of Devotion.33 Tiva Gosvāmin agrees with Rāmānuja in holding that the Sruti texts seeming to preach identity only mean to show that the Absolute is one with his powers, and that so far as the entire universe has come out of Brahman and is being supported by it, it is not different from Brahman. They cannot mean the negation of all multiplicity and the absence of even an internal (svagata) or an inherent (svarūpa) division. Jīva Gosvāmin thinks that it is ridiculous to suppose that the Sruti, after establishing and explaining the rise of multiplicity out of Brahman by such texts as 'I shall be many' etc., should in the end mean to really deny all multiplicity (nānātva).34

Although the Caitanya school declare themselves as belonging to the Madhva Sect, they have greater affinity with Nimbarkacarya than with Madhva so far as their philosophical doctrines are concerned. Their doctrine of inexplicable difference-and-identity is held by Nimbarka also.35

The realisation of the Absolute is, as we have seen, the goal of all religion. But the realisation can be had in two different ways, (i) by emphasising the object-factor in consciousness or (ii) by emphasising the subject-factor. The Bhakti-marga takes the first method, and the Yoga and Jūāna-mārga take the second. The Bhakti-mārga wants to realise the Infinite as an object of consciousness, and thus the duality between the sevya (the Lord) and the sevaka (the devotee), that is to say, the duality between the object "ananda" (bliss) and the subject experiencing the ananda (joy), remains final. The bhakta (devotee) looks for the manifestation of the Infinite in outside objects and in his own heart, as one object among other objects. His is the objective point of view at its maximum. The

³³ Tattvajūānecchūn prati śāstram abhedam upadiśati bhaktīcchun prati tu bhedameva. Paramātmasandarbha, p. 225.

³⁴ Pratisedhavākyena bādhyeta iti upahāsyam idam. Sarvasanivādinī, p. 44. Sītras.

object is the sole occupier of the field of consciousness, the object saturates his entire mental horizon, and the subject has no consciousness of itself as distinct from the consciousness of the object. There is no self-consciousness but there is object-consciousness alone. The object, the Infinite, the "Kṛṣṇa-ajagar" or the Serpent-Kṛṣṇa (the Lord metaphorically described as the Serpent) devours up the finite subject. This is the highest stage of Bhakti where nothing but God shines in consciousness. Here the object is the all-important factor; the subject merely keeps pace with the object unawares. Psychology will very easily testify to this state of consciousness in what is known as the process of spontaneous attention. object may be so interesting that it occupies the subject's attention without the subject's awareness of the same. The subject is not conscious of any effort or strain, and if the object is interesting beyond measure, the subject forgets himself altogether and loses himself, as it were, in the object. Sādhanā in Bhakti-mārga lays emphasis on this aspect of the problem. "Follow the object, concentrate your attention on the object, love it with all your heart, seek nothing else, think of nothing else, make it your own, dedicate your whole self to it and you will realise it." This seems to be the sum and substance of Sādhanā in Bhakti-mārga. It places before the subject an object which, because of its infinite beauty and attractiveness, is expected to spontaneously captivate the mind of the worshipper and thus raise the latter to the level of the object.

The Yoga-mārga of Patañjali, on the other hand, holds that the Absolute is to be realised within as the subject, and not outside as the object. The Absolute is the Higher Self, the Paramātman, and as such we have to intensify the powers of the subject in order to realise it. "In the beginning, take any object which is pleasing to you and which interests you, so and concentrate your atten-

³⁶ Yathābhimatadhyānād vā. Yoga Sūtras, I, 39.

tion on it and thus intensify your own powers. Then, gradually rise up from the object-attitude to the subjectattitude and try to see within. Rise higher up and beyond mind and intellect, beyond citta and ahamkara. and try to realise the fully developed self, the subject or the Paramatman. Place yourself entirely in the subjectattitude, where no object, not even the sāksi-vrtti (the idea that I am observing), not even the idea that I am the subject, should come as an object of consciousness, and then you realise the Infinite." This is the teaching of the Yoga-marga. The Infinite is expressed in and through the subject as well as the object. By intensifying the object, we may realise the Infinite, and also by intensifying the subject, we may attain the same goal. Here, in the Yoga-marga, the Absolute is realised as the subject, the subject realises the subject, and thus all duality seems to disappear.

The Yoga-mārga seeks to intensity the subject by withdrawing it from all objects. The subject is ordinarily occupied with many objects, and because its energy becomes thus diffused and dissipated, it cannot ordinarily realise itself to be infinite and absolute. When the subject is completely withdrawn from all objects, and when nothing diffuses its energy by drawing it outwards, then it shines in full glory. The Yoga-mārga thus may be described as a process of withdrawal and hence also as a negative process.

The Bhakti-mārga, on the other hand, seeks to intensify the subject through the object. It rather withdraws from and denies the subject, in order to realise the Infinite as the object. It wants to merge the finite subject in the object which appears to be much more developed and expanded than the subject. It may be described as a process of expansion and thus also as a positive process of Sādhanā, of course, from the objective point of view. The objective point of view is the view of the ordinary man and first appears in consciousness. From the subjective point of view, however, the Yoga-mārga

should be described as positive, and the Bhakti-marga as negative.

The Jñāna-mārga also does not realise the Absolute as the object and thus far agrees with Yoga-marga. there is a difference between the two. If the Yoga-marga is entirely subjective, and the Bhakti-marga is entirely objective, the Jñāna-mārga may be described as both subjective and objective. It is the synthesis and reconciliation of the seemingly opposed partial theories. The Absolute, according to the Jñana-marga, is the self and is to be realised as such; but this self is not the antithesis of any object but is the highest reality where the subject and the object merge themselves in the Absolute. It is not to be declared as the subject, if by it we mean something different from the object; in fact, the triputi or the tripartite division into subject, object and process is entirely absent from the category of the Absolute. If the Jñāna-mārga recommends a withdrawal of consciousness from objects in the first instance, by its 'neti neti', it does not stop with this negative process. The withdrawal or the negative attitude is only preparatory to the stage of highest expansion. The Vedanta which declares that Brahman alone is real, almost in the same breath proclaims that everything is Brahman-sarvam khalvidam Brahma. These double aspects, the withdrawal and the expansion, characterise the transcendence implied Jñāna-mārga, and distinguish it clearly from Yoga-mārga and Bhakti-marga. The yogin finds the subject, pure and in isolation from everything else, in the nirvikalpasamādhi state and experiences a blissful state which surpasses all joy and in which the subject or the self alone shines and experiences itself. But when the samādhi state passes away, that is, when there is vyutthana or descent from that state of ecstasy and deepest concentration, the yogin is confronted with objects around him which he cannot connect with his previous samādhic experience. The yogin only learns to withdraw, and in the state of deepest withdrawal and concentration, has an experience

which he does not and cannot transfer to other spheres of his existence. Although he understands that the experience gained in the moment of withdrawal and concentration, that is, in the samādhi state, is higher and far more valuable than the experience of the vyutthana stage, still the yogin fails to connect the two differing experiences. But the jñānin does not feel any such difficulty. He realises that the transcendent self is not opposed to, and does not exclude, anything. The self alone is real, because everything is the self. The outside object from which there was at first the withdrawal is recognised afterwards by the jñānin to be nothing but the product of the kinetic avidyā, the self or the cit being merely the passive locus (adhisthana). The self alone is real, not as the subject denying or withdrawing from the object, but as the eternal reality pervading and underlying all appearances of the object, which after all are nothing but illusory superimpositions.

The Yoga-mārga finds out the subject in its absolutely pure stage and misses or rather ignores all objects. It finds the Absolute Reality as the eternal subject only, where there is not the least objectivity, where nothing forms the not-self to the self. In the nirvikalpa-samādhi state, the ātman is the drastr or the seer or the absolute subject as it is in itself, i.e., in its svarūpa.

The Jñāna-mārga, however, rises above the conception of the subject. Brahman transcends and at the same time, reconciles and includes within itself all subject and object. Brahman does not exclude anything; it does not withdraw from or negate objects. It is rather the highest synthesis or category where we can equally say 'Brahman is all' and 'there is nothing but Brahman, sarvam khalvidam Brahma as well as ekamevādvitīyam Brahma. Here, in jñāna or aparokṣānubhūti—the 'tat' and the 'tvam', the Absolute as object and the Absolute as subject become identified and identical. The ahamvṛtti or sākṣivṛtti, the 'seer' aspect, is even annulled, and the subject ātman, which is absolute, is merged in the object

Absolute, resulting in an ineffable experience,—call it bliss, call it joy, call it anubhūti or call it jñāna. The 'tvam' pure or the subject is attained by Yoga; the 'tat' or the Absolute as object is attained by Bhakti; and it is Jīīāna alone that identifies and reconciles the two aspects—the subject-Absolute and the object-Absolute, in the highest synthesis, the indescribable advaita experience, where the Absolute is neither the subject nor the object, where it is everything but nothing in particular, where it is beyond all categories, beyond all characteristics, where it is itself and nothing further can be said of it. The nirvikalpa-samādhi state and the aparokṣānubhūti of the Jñāna-mārga are almost identical experiences, because the self is experienced in itself directly in both without any medium or instrument or any disturbing factor; but whereas in the nirvikalpa-samādhi state, the self is more of the subject that withdraws from and rather negates the object, in the aparoksānubhūti of jñāna, the Self or Brahman is seen to transcend, embrace, harmonise and reconcile the subject and the object. Here, in Jñāna, the widest expansion is reached. The Absolute is the subject within and the object outside,-it is nowhere lost. There is no ignoring, no withdrawing and no negating, but there is rather a conscious transcendence which does not go against any category but goes beyond all of them.

Discipline or Sādhanā in Bhakti-mārga seems to be comparatively easier to most persons than Sādhanā in other paths. It is easy because it follows the objective path and deals with concrete things. A particular method is neither easy nor difficult in itself absolutely. It is easy for the man having a natural bent towards it; it is difficult for one who has no aptitude towards the same. But, although absolutely nothing is easy and nothing difficult, still generally it is possible to mark out one method as easier than another. The object rouses the attention of the child and attracts and interests him long before he has any idea of the subject. Man's attention is naturally and primarily directed towards the object;

it is only late in life that he learns to see within and notice the subject. The Bhakti-marga places before the devotee an object that attracts and interests. This attraction is spontaneous and, as such, it seems to guide the bhakta further and further on, without any great difficulty. In Bhakti-marga there is no great strain because there is no attempt to go against one's grain. Here the instruction is to follow the normal bent of one's mind; only one has to follow it up to its source. If beauty attracts, the instruction is to follow the beautiful to its source and reach and enjoy the source of all beauty. If fragrance attracts, if gentle touch allures, if sweet taste enchants, the same instruction is given, viz., to follow that which attracts to its source. The Absolute is manifested everywhere as the object. This attraction, this tempting, this alluring and enchanting are all visible manifestations, very sure indications or gestures whereby the Absolute is drawing the finite individual to His side. The finite object interests us, attracts us, because the Absolute, the Source of all beauty, truth and goodness, is underlying it. The attraction is the bond that connects the Absolute and the individual, and the individual by following this chain of attraction, if only he persists still the end, is sure to reach the other limit, the goal of the chain, viz., the Absolute. It is only because there is no persistence in following the chain, it is because now one object, now another, attracts us, it is because now we are drawn towards an object, but next moment we are repelled from it, that the goal cannot be reached. It is to be noticed, however, that the enjoyment of objects should be performed in such a way that it may gradually turn the attention of the enjoyer (bhoktr) from the object of enjoyment to the cause or the source from which the object has emerged into existence; otherwise, if the enjoyment confines the attention of the enjoyer merely to the surface aspect of the objects of enjoyment, then it can never lead him to the desired goal. One should enjoy in order to realise the truth underlying the object of

enjoyment and should not be so much engrossed with the object as to be deprived of the capacity of looking beyond it to its source.³⁷

The Jñāna-mārga is a difficult course of discipline, because it wants to realise the Absolute, as it is in itself, pure and entire, unenveloped by any upādhi (adjunct) or āvaraņa (veil), and, therefore, until the end is reached, until the goal is realised, the whole process of discipline (sādhanā) seems to many to stand upon no concretely realised experience, but upon mere bhavana or meditation, which is at the outset hardly better than mere imagination. It is because of this that the Jñāna-mārga can suit only those who live in the high intellectual plane and have definitely and decidedly transcended the sense-region, only those to whom ideation is no mere imagination or faint reproduction of sensation or perception but is very much adjacent to realisation. It is only when the creative force of the idea that is just prior to its concretisation in reality is fully experienced and realised that the Jñāna-mārga ceases to appear as a method of empty abstractions. pseudo-sādhaka, who attempts to follow this course without having acquired the necessary equipment through previous discipline and training, almost always hopelessly fails to achieve the goal. But whatever may be the difficulty at the outset, once the goal is reached, and the Absolute is realised in its purity, there is no longer any risk or fear of losing the ground attained. quality of the achievement is so perfect that it more than makes up all the troubles that had to be undergone in the beginning of the struggle. In the Bhakti-marga, on the other hand, the devotee begins with the concrete manifestation of the Absolute, however enveloped it may be, and with its support rises upwards. In attraction is manifested the hladini śakti (the Bliss-Energy) of the Lord, and relying on this alone one may reach the

³⁷ Bhogaiśvaryaprasaktānām tayāpahṛtacetasām, Vyavasāyātmikā buddhiḥ samādhau na vidhīvate. B. G. II, 44.

Absolute. From the very beginning, the Bhakti-marga gives the devotee something real, some concrete manifestation of the Lord, although not pure, although partial (in the terminology of the Bhakti-śāstras), but still something that genuinely reveals God. Therefore it is that although the same goal38 is reached by both Bhakti and Jñāna, still while Bhakti easily and gradually leads the bhakta step by step from lower to higher manifestations of the Absolute, and, in the end, reaches the highest, the Jnanamarga leads the sadhaka direct to the Absolute. The short cut, the straight way, is always found to be much more strenuous and difficult than the long, roundabout way. The danger of Bhakti-marga is that the devotee may remain satisfied with something short of the highest manifestation of the Absolute, because he always feels the joy coming from the Absolute, although through upādhis or veils. The most brilliant light that comes through the thinnest transparent glass may be taken to be the pure unveiled light itself. The danger of Jñana-marga, on the other hand, is that the jñānin may very well mistake his kalpanā (imagination) or bhāvanā (meditation) to be the realisation itself (anubhava) and may not realise the Absolute at all. The jñānin either realises the Absolute, pure and entire, or gets nothing: the bhakta realises something but may not get the all or the highest. It is not to be supposed, however, that the bhakta does not reach the Highest or that the jñanin does not realise the Reality. We have merely indicated the lines which the shortcomings may take.

³⁸ Bhagavad-Gītā XII, 4

CHAPTER XII

THE NATURE OF DEVOTION

Bhakti is attraction towards the Absolute. Sandilya defines bhakti as supreme or sublime attachment to the Lord of the universe-Sā parānuraktirīśvare (Sāndilya Sūtras, 2). This attachment to Iśvara or the Absolute marks the genuine characteristic of bhakti. When an individual, instead of being attached to the ordinary finite things of the universe, begins to feel an attraction towards the everlasting and the permanent, when the individual learns to respect and love the beauty of the grand and the sublime and ceases to be moved by the temporary lustre of the fleeting and the small, then and only then, may be found in him the germs of bhakti or devotion. The word 'para' in the above-quoted definition is also very significant. True or fully developed bhakti is para anurakti or supreme attachment towards the Absolute. Nārada also defines bhakti as parama-prema-rūpā,1 that is as of the nature of intense love. It is to be noticed here that the emphasis is put on the intensity of the process as well as on the object of devotion. Wherever there is attraction towards the Absolute, there is the beginning or germ of bhakti; supreme attraction or intense love, however, only indicates its highest phase of development.

It is held that the nature of this intense love or supreme attachment is really indescribable—anirvacanīyani premasvarūpam.² It is like the experience, of taste by the dumb person who can enjoy it to his heart's content but cannot describe it to others. Its indescribability is not to be regarded as the proof of its unreality. Words cannot express it because they are not competent for the task, and not because it does not exist. This intense love

¹ Sā kasmai paramapremarūpā: Nārada Sūtras, 2.

252

is incapable of being described, because it is bereft of all qualification (guṇarahitam). Herein all desires are absent (kāmanārahitam). It is a form of very subtle feeling or experience, much deeper and more penetrating than what language or description can catch hold of (sūkṣmataram anubhavarūpam). It flows on ceaselessly and grows in intensity and volume every moment. But although indescribable, this experience is the grandest in human life. Attaining this experience, a man desires nothing, laments nothing, resents nothing, revels in nothing, strives for nothing, but becomes quiet, full with joy and finds bliss within his self.³

Bhakti is taken by Rāmānuja to mean constant and unfailing recollection and meditation of the supreme Lord -evamrūpā dhruvānusmrtireva bhaktisabdenābhidhīyate.4 This dhruvā smrti or constant meditation when deepened to the extreme becomes equal to and takes the form of sāksātkāra or direct perception.5 This dhruvā smṛti or constant memory shows the intensity and nature of the attachment for the object recollected. It is to be understood that there is no effort of memory here. The object occupies the attention of the devotee spontaneously and is always in his mind almost like an 'insistent' or a 'fixed' idea. That only can always occupy our attention spontaneously which is very dear to us and which we love with all our heart.6 When we can devote ourselves wholeheartedly to the object of our adoration, when nothing else draws us, when nothing else pleases us, then only, dhruvā smṛti or constant memory is possible, and this dhruvā smṛti is Bhakti or devotion proper. Sacrifices and other such actions are the means to attain this constant memory of God.

Ibid., I, i, 1.

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³ Nārada Sūtras, 52 & 54.

⁴ Śrī Bhāsya I, i, 1.

⁵ Bhavati ca smṛter bhāvanāprakarṣāt darśanarūpatā. Ibid. I, i, 1.

⁶ Atah sākṣātkārarūpā smṛtih smaryamānātyarthapriyatvena svayamapyatyarthapriyā yasya sa eva parenātmanā varanīyo bhayati.

The Nārada-Pañcarātra gives us a good summary of the definitions of Bhakti. "Bhakti or devotion, according to Bhīsma, Prahlāda, Uddhava and Nārada, is attachment, mixed with love, towards Visnu i.e. Lord of the universe, and is the absence of attachment towards everything else."7 Here we get the essence of Bhakti clearly stated. In the Bhāgavata Purāna and in the Bhagavad Gītā we always find this aspect of Bhakti emphasised. The essence of Bhakti is ananyasaranatva or rather ananyatva. It demands exclusive attention paid to its object. It is not enough that the greatest attention or the largest part of attention be paid to it, but it wants that nothing else should be attended to. We find in the Bhagavad Gītā, for example, the śloka, "I am easily accessible to one who constantly thinks of me everyday, and thinks of nothing else and thus is always attached to me." Again,—"I am capable of being thus known, seen, and entered into, only through Bhakti or devotion which knows nothing other than me." The essential point, in fact, the whole of Bhakti consists in ekasaranatva, which means placing oneself entirely under the disposal of the One, Supreme Lord of the universe.

The highest form of Bhakti requires that there should be arpana or real dedication to God of everything that the devotee, as an individual, separate from the Lord, possesses. The devotee should have no separate pleasure from that of the Lord, just as the true lover does not feel pleasure in anything but the joy of his beloved only. This is what the great sage, Nārada, the prince of the devotees, means by tadarpitākhilācāratā or the dedication of all actions whatsoever to Him, and by tatsukhasukhitvam—experiencing pleasure in the pleasure of the beloved. The Vrajagopīs (the milkmaids of Vrindāvana), for example, did not think of their own happiness, but they always concentrated their attention on pleasing Srī

⁷ Quoted in Haribhaktivilāsa XI, 382.

⁸ Bhagavad-Gītā VIII, 14. 9 Ibid., XI, 54.

Kṛṣṇa, the Lord of their hearts. This is what distinguishes true love or prema from mere sensual appetite or kāma. In the former, the happiness of the beloved is the end; in the latter, one's own pleasure is the spring of the action. The devotee is to forget everything that rouses his sense of separate individuality, and is to merge himself in the thought of the Lord, in singing hymns in His glory, in conversing about Him, and in doing actions which please Him. He always occupies himself with the Lord and, if there is forgetting even for a moment, then, the bhakta or the devotee feels the great uneasiness and extreme misery for want of Him.10 These are really the true marks of devotion. Royce has beautifully expressed this aspect of Bhakti or devotion by the term 'Loyalty'. He describes 'Loyalty' as "the willing and thorough-going devotion of a self to a Cause."11 And this 'Cause' appears in some personal shape in religion, and is loved before the self chooses its service. The presence of the cause or the object of religion, in the world of the finite individual, is a "free gift from the realm of spirit", a gift which the individual receives not because of himself, but because of the willingness of the whole universe to show him 'the way of salvation.' "The object, first, compels your love. Then, you freely give yourself in return." This free giving, whole-hearted, full and total giving, which thinks of no gains or losses of the individual, which always feels himself better and better realised through loyalty and absolute surrender to the cause, and never knows of any disappointment, having discounted all personal defeats, is the sum and substance of Bhakti. This absolute surrender or complete resignation to God is known as prapatti, and is regarded by almost all the Bhakti schools as a very important element in Sadhana. The finite individual the exercise of his limited powers alone, can never reach God

Nārada Sūtras.

¹⁰ Kṣaṇavismaraṇe paramavyākulatā.

¹¹ Sources of Religious Insight, p. 206.

unless he resigns himself entirely to the mercy of God. It is the Grace (prasāda) of God that alone is competent to award salvation. All the other disciplines only prepare the devotee to offer himself completely to God (ātmanivedana). According to one School, viz. the Southern School, however, this resignation (prapatti) is not one among many means, but is the one that is competent to secure salvation. God, according to this School, is not merely the goal (sādhya), but also the means to the goal (sādhana). Everything necessary for the salvation of the devotee is done by God when the devotee completely surrenders himself to the Lord. This School lays great stress on two verses of the Bhagavad Gītā, where the Lord says, "Taking refuge in me, even persons of evil birth, females, Vaisyas and Sūdras attain the highest goal"; and, "Take refuge in me alone, I shall liberate thee from all sins."

Rūpa Gosvāmin, in his Bhaktirasāmṛtasindhu, refers to uttamā bhakti or highest devotion as "the loving worship and service of Lord Kṛṣṇa, uninterrupted by the desire for anything else, and unenveloped by jñāna, karma, and such other things".

This definition sums up in a sense all the important characteristics of Bhakti; but, in the literal sense of the terms used, the definition cannot be accepted universally. The terms, 'anyābhilāṣitāśūnyam' (free from all worldly desires) and 'anukulyena Krsnanusilanam' (loving worship of Kṛṣṇa) are unobjectionable and have been previously explained. The only difficult expression is 'jñānakarmādyanāvrtam', which means, according Rūpa Gosvāmin, that true Bhakti is not covered by knowledge (jñāna) and action (Karma). This is in direct opposition to Rāmānuja's notion of Bhakti, which juunakarmanugi. tam. But, it is possible that Rupa Gosvāmin also does not mean that knowledge and actions should be excluded from the highest devotion; because the devotion that is completely dissociated from all knowledge, is hardly of any great value, and also because,

256

PHILOSOPHY OF HINDU SADHANA

actions done for the service of the Lord form the essence of Bhakti. He possibly means that true Bhakti or devotion is spontaneous; that is to say, is not generated by any such knowledge that this will lead to some gain or reward. Devotion is love or attachment which waits for no reason. Here karma possibly means all other actions but those necessary for the service of the Lord. Viśvanātha Cakravartin interprets 'karma' in this sense, but takes knowledge (jñāna) to mean 'that which seeks to attain the absolutely divisionless Brahman, and not that which seeks to know the nature of God who is to be worshipped.''12

The essence of Bhakti is love, and it is this love that individuates the object of devotion. The Lord of the devotee is an object of exclusive interest to him, and is supposed to be specially connected with him by a particular tie of relationship, and to be always looking after his welfare and saving him from all sorts of danger and downfall. The very thought that the Lord is his master or his beloved, and his alone in a peculiar sense, fills the mind of the devotee with an overflow of joy. This intimate tie of relationship between the Lord (Bhagavan) and the devotee (bhakta) established through pure love is perhaps what the Vaisnavas mean by sambandhasthābana. When the attachment towards the Absolute rises to such an intensity that the Absolute is felt to be an object of exclusive interest, so that nothing else can take its place or be substituted for it, then only, this attachment may be described as Bhakti which is true love. There can be but one beloved for the true lover, 'one exclusively interesting object serving particular exclusive interest.' Although the same object, viz. the Absolute or the Lord, is the goal of all bhaktas or devotees, still each will regard his God or object of love to be bound with him by a special tie in such a manner that none else can satisfy him or take his God's place. God, although Absolute,

¹² Commentary on Bhaktirasāmṛtasindhubindu, p. 2.

has become to the devotee an *individual* God, as it were, and the devotee himself regards him to be a servant of the Lord, being also specially marked in such a manner that none other can serve his Lord in exactly the same way. This individuating aspect of Bhakti which is all love, is very well brought out in the following couplet attributed to Hanumān, the devotee of Lord Rāma: "Although the Lord of Vaikuntha and the husband of mother Jānakī may be the same identical person as ultimate Reality, still, to me, the lotus-eyed Rāma is everything."

Josiah Royce lays special stress on this aspect of love. It is love and love alone that can supply the principle of individuation. "The child individuates the toy (only when he loves the toy) with an exclusive love that permits no other. He indeed knows not why he feels thus." This permitting no other and knowing not why are the characteristics of true love and Bhakti, which we have referred to before by the terms ananyatva and ahetukī.

When an object is thus loved exclusively, then, autoattachment for other objects disappears. Attachment for one and one alone necessarily implies nonattachment for every other object, and this indifference towards other objects increases with the intensity of attachment for the one. Thus, it is held that vairagya or detachment of the bhakta (devotee) comes as a consequence of love towards the Infinite.14 This vairagya is thus natural and spontaneous, and comes as a matter of course. The Bhakti-mārga here recognises an important truth which is so greatly emphasised by modern psychology. It is impossible to uproot or even to suppress altogether our desires and impulses, and every attempt to suppress them recibly results in great injury to the mind. The only safe and successful method for attaining the purpose is to divert our desires in another direction which

¹³ The Conception of God, p. 261.

258

is attractive and, at the same time, beneficial to us. The Bhakti-mārga rightly emphasises that Kṛṣṇa-niṣṭhā or devotion and love towards the Lord, must always precede tṛṣṇā-tyāga (indifference to and renunciation of worldly pleasures). It is putting the cart before the horse when it is supposed that vairagya or indifference precedes devotion to the Lord. It is to be noticed, however, that these two, devotion and indifference, influence each other. Unless there be a little indifference towards worldly pleasures, one hardly finds pleasure in devotion to the Lord; and, again, unless one be devoted to the Absolute, there can hardly be real vairagya or indifference. "The outward loss, the outward renunciation, can be achieved when inward mastery or kinghood is attained. From the worldly point of view we become ready to renounce everything only when we become rich from the other point of view."15

It is sometimes said that $j\tilde{n}\bar{a}na$ and $vair\bar{a}gya$ are not helpful to those who follow the path of devotion. "Therefore, to the Yogin, who is devoted to me with his heart wholly given to me, neither $j\tilde{n}\bar{a}na$ (learning) nor $vair\bar{a}gya$ (indifference) is generally of any good."

Here 'jñāna' means merely vain intellectual discussion, and vairāgya possibly implies forcible suppression of all desires. These may not help the devotee or bhakta, but true jñāna, which is direct realisation of truth, and true vairāgya or the spirit of renunciation, that should come as a natural accompaniment of devotion, can never be supposed to be absent from genuine devotion or Bhakti. In other places, the Bhāgavata Purāṇa rightly emphasises the connection of bhakti with jñāna and vairāgya, and regards these three as bound up in indissoluble connection. "The Yogins (i.e. those who want to realise God following some method) reach my feet up aunted for their greatest good, through bhakti mixed up with jñāna and vairāgya." In many other places, the Bhāgavata Purāṇa

16 Bhāgavata Purāņa, XI, xx, 31.

¹⁵ Lectures of Svāmī Rāma Tīrtha, Vol. I, Lecture 6.

THE NATURE OF DEVOTION

259

shows this connection of bhakti with $j\tilde{n}ana$ and vairagya. We cannot reconcile these seemingly contradictory statements of the Bhāgavata Purāṇa, as illustrated by the ślokas quoted, unless we interpret the terms ' $j\tilde{n}ana$ ' and 'vairagya', in the first śloka, in the way we have indicated. This point is very clearly indicated in the following śloka:—"The Yoga of devotion, being fixed on Lord Vāsudeva, brings forth instantaneously vairagya (non-attachment) and $j\tilde{n}ana$ (knowledge) that is revealed directly."

17 I, ii, 7.

WET P.

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CHAPTER XIII

THE DETERMINANTS OF DEVOTION

The essence of Bhakti, we have seen, consists in spontaneous and unrestricted attachment to the Supreme Person, who is the Lord of the Universe. The highest stage of Bhakti is described in the Bhagavata Purana as nirguṇā bhakti. The aspects of natural spontaneity and easy continuity of the flow of attachment are especially emphasised in the highest stage.1 Such supreme devotion can have, strictly speaking, no cause, but is really eternal and uncaused. It is beyond the chain of causes and effects. The Gaudiya school of Vaisnavas founded by Srī Caitanya, who have analysed the conception of Bhakti and its auxiliaries in a masterly way, and have shown uncommon powers of penetration and exposition in the discussion of that abstruse subject-matter, hold that kṛṣṇa-prema (devotion to the Lord) eternally is (nityasiddha), and never comes into being (sādhya).2 Here we notice the wonderful similarity in conception between two opposed schools of thought. According to Samkara, the radical non-dualist, moksa or liberation is an eternal fact and never comes into being. The Bhakti-vadins of the Gaudīya school, who are opposed to Sankara's Absolute Monism, also hold that Bhakti, in its highest conception, can never come to exist as the result of processes.3 This position seems to be, no doubt, paradoxical; but logically,

Madguņaśrutimātreņa mayi sarvaguhāśaye, Manogatiravicchinnā yathā gañgāmbhaso'mbudho... Bhāgavata Pyrāna, III, xxix, 22.

² Nityasiddhasya bhāvasya prākatyam hrai sādhyatā Bhaktirasāmṛtasindhu, I, ii, 2.

³ Kamapi hetumanapekṣamāṇa eva svecchyaiva avatarate bhagavataḥ iva tadrūpāyāḥ bhakterapi svaprakāśatā siddhārthameva hetutvānapekṣatā. Viśvanātha's Mādhuryakādambinī.

261

THE DETERMINANTS OF DEVOTION

this should be regarded as the only tenable position. From bondage to freedom, from finitude to perfection, there is an unbridgeable gulf. Spiritual realisation supposes the elevation of the finite to the level of the infinite, and unless the finite is already even potentially and implicitly infinite, such realisation seems impossible. The processes that lead up to the result, the auxiliaries that lead to the realisation, seem all insufficient towards the content of the realisation itself. No addition of finites can ever produce the infinite, and to say that the infinite or even the apprehension of the infinite is dependent on and caused by finite processes, is to hold that even an inadequate cause can produce the effect. This is the real difficulty that was perhaps sought to be emphasised by the old Eleatic maxim, Ex nihilo nil fit as well as by the well-known śloka of the Bhagavad-Gītā, "nāsato vidyate bhāvo nābhāvo vidyate satah, etc." The goal seems to be far in advance of the processes leading up towards it, and even the last step in the process seems to be but an approximation towards the end. The really transcendent nature of the summum bonum or the highest good, designated as Jñāna by one school, and Prema or Bhakti by the other school, which alone can be imperishable, being above all temporal processes whatsoever, has been sought to be emphasised by this conception of nityasiddhatā or eternal completedness. Whatever is dependent on any process cannot but perish, and whatever is perishable can never yield everlasting bliss, which alone is regarded as the highest good both by the Vedantins and the Bhakti-vadins. The highest good thus is that which is ultimately real and eternally is, and spiritual realisation is this highest good, whether we designate it as Bhakti or Jñāna. spiritual realisation (anubhava), both as Prema and Jñāna, is thus an eternal fact, not conditioned by any process. What is conditioned is not the transcendent realisationbut only some lower stage or stages of the same. Vedāntins designate this lower stage as aparā vidvā, as distinguished from parā vidyā which stands for the

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transcendent experience. The Caitanya school describe this lower stage as sāttvikī bhakti, meaning by it the devotion that is due to the preponderance of the element of harmony (sattva), and thus not absolutely unconditional, (kevalā) like that transcendent devotion which they describe as nirgunā bhakti.4 The citta (mind) requires perfect purification if it is to mirror this all-luminous revelation or realisation. Prema or jñāna, that is, the realisation itself, is unconditional revelation; but the condition of purification is only necessary for the mind and the intellect in order that they may be fit instruments for mirroring that revelation. The essential point that is to be marked in this connection is that, according to these schools, the highest experience or realisation transcends the Buddhic consciousness, and that the pure ātmic experience is above the duality that is involved in ordinary self-consciousness. If it seems unintelligible to our ordinary discursive consciousness as to how an experience or realisation may not depend on Buddhic conditions, it is because we are still confined to the hard barriers of the rigid categories of the intellect, and not because such an experience does not exist. It is because of this limitation that we suppose that all our knowledge is dependent on Buddhi, and that all knowledge is only the result of the functioning of the Buddhi. Similar is also the case with Bhakti or devotion which seems to be the result of the functioning of the citta. But, we may be perhaps nearer the truth if we avoid the inadequate category of causality in this connection and seek to describe the fundamental fact of spiritual realisation or experience through the metaphor of the instrument or the mirror. The Buddhi and the citta are merely instruments or mirrors for the reflection and manifestation of the

⁴ Yaddhetutvain śruyate tat khalu jñānāngabhūtāyāḥ sāttvikyāḥ eva bhakter na tu nirgunāyāḥ premāngabhūtāyāḥ.

Mādhuryakādambinī.

THE DETERMINANTS OF DEVOTION

263

fundamental fact. They do not condition the fact which is unconditioned and unconditional, but they merely reveal or rather become occasions for the revelation of the eternally revealed fact. We may remember in this connection the Platonic view which regards all knowledge as mere relearning or recollecting what was known before. Here also we get the same emphasis on the unconditionality and fundamentality of all realisation or experience constituting knowledge (jñāna).

What, then, is the place of the Sadhanas or determinants and auxiliaries of Bhakti? They merely serve to purify the mind (citta) so that it may become a suitable mirror for the reflecting of Bhakti which is eternal and unconditioned. They help merely to prepare the ground for the emergence of the experience, but cannot and do not condition the same.5 The highest experience, which is termed nirgunā bhakti, is beyond the chain of causes and effects, and should not be regarded as an effect that necessarily follows from any condition. This fact is also emphasised in another way by the doctrine of Grace, which is a very important conception in almost all the theistic religions, laying stress on the aspect of Love or Bhakti. It is held that the realisation of God cannot be claimed as a matter of right, nor does it necessarily follow as a consequence of good deeds, or of penances, or of sacrifices, or of profound learning; but, it is exclusively the award of Divine Mercy. They only receive it who are elected or specially chosen by God.6

Kāśmīr Saivism lays special emphasis on Divine Grace which they designate as Saktipāta or the descending of the Divine Energy into the heart of the sadhaka (devotee). It is held that liberation depends exclusively on this Grace of God and that the time required for the attainment of salvation is determined by the intensity of the force

Bhaktirasāmṛtasindhu I, ii, 2.
 Muṇḍaka Up. III, ii, 3; and also III, i, 8.
 Parameśvarānugrahopāya eva svātmajūānalābhaḥ. Yogarāja's Commentary on Paramārthasāra, Verse 96.

264

with which the Divine Energy enters or penetrates into the heart of the devotee (anugrahaśaktividdhahrdaya).8

The ordinary superficial meaning ascribed to Grace would make God an arbitrary Power, having little or no regard for the merits and demerits of people. This can hardly be accepted as the true significance of the doctrine of Grace. In India specially, where the law of Karma has held unquestioned authority and has exercised its influence over all the different schools of philosophy,alike on heterodox Buddhism and Jainism, as on the orthodox Sāmkhya and Vedānta, the Nyāya and the Vaisesika,-a doctrine which seems apparently to be conflicting with the law of Karma, should not be accepted at its face value. The attempts that are sometimes made to save the difficulty by saying that although God can liberate souls, without taking any account of their Karma, by virtue of His omnipotence, still as the law of Karma is due to His mere wish for the joy of sport, He does not like to violate the law,9 are not satisfactory. If He abides by the law of Karma, there is no room for the operation of Grace; if, however, there is the operation of Grace, the law of Karma is violated. Perhaps the meaning underlying the fact of Grace is something deeper. The realisation of the Absolute, the spiritual experience of the Infinite, the direct communion with God, yields an apprehension of something too high to be within the reach of the finite. This fact of coming down of the Infinite to the finite is regarded by devout souls, having the experience of the Infinite, as an act of Grace. Whether we call it the elevation of the finite to the Infinite, or the coming down of the Infinite to the finite, it cannot be explained in

Also Rāmānuja's Commentary on the Brahma Sūtras, II, ii, 3.

⁸ Paramārthamārgamenam jhaṭiti yathā grumukhāt samabhyeti, Atitīvraśaktipātāt tadaiva nirvighnameva śivaḥ.

Paramārthasāra, Verse 96.

9 See Lokācārya's Tattvatraya, p. 108.

THE DETERMINANTS OF DEVOTION 265

any other way but as an act of Divine Mercy. The fact is that the Infinite transcends the finite and is beyond any addition of finites; and so, the experience of the Infinite brings along with it such a feeling that it immensely surpasses all preparatory conditions towards it. The goal or the result so absolutely transcends even the last step towards it that the preceding conditions seem to be hopelessly inadequate for its explanation. The highest truth, the transcendental vision, flashes on the consciousness with such suddenness, and is felt to be such a novel experience or revelation that it is thought of as coming from Beyond, from the realm of the Transcendent.10 The doctrine of Grace seems thus also to emphasise the unconditionality of the spiritual experience. In this connection, it may not be out of place to mention that for the Vedantists, who hold that the finitude of the individual (iīva) is only apparent, and that there is perfect identity (abheda) between Brahman and the Jīva, it has not been necessary to lay any special stress upon the doctrine of Grace. The spiritual intuition, according to them, is only the realisation of the true character of the so-called finite. It involves neither an elevation of the finite nor the descending of the Infinite. Here the truth reveals itself dispelling the darkness of Ignorance. The doctrine of Grace which serves to bridge over the supposed gulf between the finite Jīva and the Infinite Lord is not a necessity for the Vedanta inasmuch as it denies any real difference between the ultimate nature of Jīva It is to be noted, however, that although Grace is not supposed to be indispensably necessary for salvation by the Vedantins, they do not think that there is no room for Divine Grace to operate nor that it is not useful. The Divine Grace may be the cause of illumination which directly leads to salvation. Śrī Harşa thinks that it is through the Grace of God that the desire for

10 Cf. Carlyle.

the realisation of non-duality arises.¹¹ Madhusūdana¹² also admits that there is no objection to regarding the Divine Selection (varaṇa) or Grace as the cause of revelation; only the supposition that realisation (jñāna) is in need of the Divine Grace in order to be competent for liberation,¹³ is opposed by the Vedāntins. There is nothing intervening, not even Divine Grace, between realisation (jñāna) and liberation (mokṣa). As soon as realisation arises, liberation at once happens. But before realisation occurs, Divine Grace may be operative. Liberation happens directly from illumination which alone is competent to remove the darkness of ignorance causing bondage through false superimposition.

The Sadhanas or disciplinary practices have been broadly divided into two important groups:-(1) those belonging to the outer circle, or exoteric; and (2) those belonging to the inner circle, or esoteric-described in the Bhakti Sāstras, as vahiranga and antaranga Sādhanā. The first group represents the remote conditions, while the second group includes the more intimate and immediate steps to the goal. The first set of auxiliaries is to be taken recourse to so long as no spontaneous attraction is felt towards God and the things Divine. The second group becomes helpful only to the advanced sādhakas who feel a genuine love for God and to whom everything relating to God becomes a source of infinite pleasure. These two are distinguished as Sādhanā in vidhimārga and that in rāgamārga. The distinction corresponds to Martineau's discrimination between the 'life of the Law' and the 'life of Love.' There is for the probationers the rigid discipline of the life of Law (vidhi-marga). At this stage the injunctions of the Sastras are to be strictly adhered

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¹¹ Iśvarānugrahādeşā pumsāmadvaītavāsanā, Mahābhayakṛtatrānā dvitrānām yadi jāyate.

Khandanakhandakhādya, Verse 25.

Bhaktijanyeśvaraprasādasyāpi tatsākṣātkārasvarūpa evopayogasya. Advaitasiddhi, p. 892 (N. S. Edition).

See Nyāyāmṛta.

THE DETERMINANTS OF DEVOTION 267

to.14 All omissions and neglect are regarded as sins which have to be atoned for. But, in the life of Love, there are no fixed rules or laws which have to be obeyed unconditionally. Now, the principal and, in a sense, the only practice (sadhana) becomes confined to meditation (smarana) of God15 and His attributes and sportive actions (līlā). Loving meditation (dhruvā smṛti) and spontaneous self-surrender (ātma-nivedana) constitute the prominent marks of this stage. The first course of discipline (vidhimārga) prepares the sādhaka (devotee) for the second. One who is born with a natural and spontaneous attraction towards God need not go through the rigid preparatory disciplines, but is competent (adhikarin) for the second stage. The only end of the disciplinary practices, belonging to the first stage, is to help the growth of spontaneous attraction; and so, where the latter already exists, the former can serve no useful purpose.

The later Bhakti schools, especially the Vaiṣṇava school founded by Śrī Caitanya, have laid great emphasis on the second form of Sādhanā, viz. the loving worship and service of God. Here God is no longer the omnipotent Power whose commands are obeyed under compulsion and for fear of His displeasure. Now, the devotee enters into loving relationship with God who not only constantly looks after his welfare, but is as dear to him as one's brother and friend, or as one's own child, or as the beloved. God no longer compels attention through His omnipotence¹⁶ (aiśvarya) but becomes the object of constant meditation of the devotee through His loving affection and charming features (mādhurya). He is either the very kind and affectionate master who rules not by force but by love, and in whose willing service the devotee

¹⁴ Sravaņakīrtanādīni śāstraśāsanabhayena yadi kriyante tadā vaidhī bhaktiḥ.

Bhaktirasāmrtasindhubindu, p. 11.

¹⁵ Tatra rāgānug yām smaranasya mukhyatvam. Ibid., p. 12.

¹⁶ Na hi kena kutracit śāstradṛṣṭyā lobhaḥ kriyate kintu lobhye vastuni śrute dṛṣṭe vā svataḥ eva lobhaḥ utpadyate. Ibid., p. 14.

attains the highest satisfaction and pleasure17 (this being known as upāsanā or Sādhanā in dāsya bhāva); or He is the affectionate child of the devotee himself. appearing as the Bāla Gopāla (this being upāsanā in vātsalya bhāva); or, He is the dear friend (sakhā) of the devotee (this being upāsanā in sakhya bhāva); or, He is the most beloved to whom the devotee completely surrenders himself and everything that is his own (this being ubāsanā in madhura bhāva). Some of these latter forms of Sādhana, as also the sentiments involved in them. are hardly without their parallels in the religious history of the world. To worship God as one's own child seems not only unnatural, but sounds altogether strange, and it passes one's understanding to comprehend the real meaning and worth of this form of Sādhanā. Unless one is moved affectionately by the līlā or the playful activities of the Bāla Gopāla or the boy-Kṛṣṇa to such an extent that the līlā is always before his mind's eye and that he feels an interest in the things, just as the parents feel in the doings of their children, one cannot even imagine what underlies this form of Sādhanā. In the West, we very often hear of the metaphor of marriage with God, closely resembling the upāsanā in madhura bhāva; but, there it is hardly more than a symbolical description of the union with God. Vaisnava schools, however, have not remained satisfied merely with a description of the yearning of the soul and of her union with God, but have given us a definite line of Sādhanā in this direction and have elaborately dealt with the same.

The Bhakti schools of Sādhanā realise that one-pointedness or real devotion can be gained through the sublimation of our natural and instinctive impulses and tendencies. We naturally love our children, friends and our beloved. If we can love God as we do love our friends and children, or even as the unchaste woman loves her paramour (which

Bhaktirasumrtasindhubindu, p. 12.

¹⁷ Nijābhimatavrajarājasevāprāptilobhena yadi tāni kriyante tadā rāgānugā bhaktiḥ.

illustration is very often cited to show the spontaneity and the intensity of the attraction), then only our love towards God is firm and fixed, spontaneous and natural. mother does not love her child for any gains, and so when the devotee has such natural, motherly affection towards God, or spontaneous love for Him, then only, is he secure in his love. So the Bhakti-vadins advise people to take recourse to upāsanā in rāga-mārga. One is instructed to get hold of one or other of these natural relationships and attempt, through constant contemplation of and constant occupation with the Divine object of love, a sublimation of the natural feeling. Real nirgunā bhakti is perfect spontaneity of love reaching such an intensity and pitch that the devotee completely forgets himself. The complete absorption of the self marks the intensity of love and it reaches the level of the nirgunā stage when one is literally carried beyond oneself. We have to take hold of some such relationship where we are spontaneously drawn to the object of love,18 and, then, we are to divinise the relationship by and by. God is Love and can be realised only in and through Love, and, therefore, we can reach Him only through a gradual sublimation of our spontaneous experiences where we love and are loved. It is not by suppression or extinction of feelings or emotions, but only by a divine transformation of them, that we can hope to reach God who is Sublime Love. This is the special message of the Bhakti schools of Sādhanā, and they can claim justly to have got hold of the easiest and safest course of attaining the goal.19 Here, the devotee follows the line of his natural inclination, and hence, progress is made almost unawares without the least strain on his part. We do not hear much of this form of Sādhanā in the Vedas. The earliest Scriptures, which clearly and

¹⁸ Vrajalīlāparikarasthasrngārādibhāvamādhurye śrute dhīriyani mama bhūyāt iti lochotpattikāle śāstrayuktyapekṣā na syāt. Rāgavartmacandrikā, p. 63.

¹⁹ Dhāvannimilya vā netre na skhalenna patediha. Bhāgavata Purāņa XI, ii, 35.
See also Bhagavad-Gītā VIII, 14.

270

unmistakably proclaim this particular line of Sādhanā, are perhaps the Nāradīva section of the Sāntiparvan of the Mahābhārata, the Bhagavad Gītā, the Bhāgavata Purana and the Pancaratra Literature in general. The Nārada Sūtras and the Sāndilya Sūtras also are authoritative sources of this form of Sādhanā. In the Vedas we find the sacrificial forms of worship constituting the Karma-kānda on the one hand, and the aubanisada or intellectual form of Sādhanā, constituting the Jñāna-kānda on the other. The Bhakti form of worship does not attain any distinct place in the Vedas. Vișnu or Kṛṣṇa, the Supreme Lord of the Bhakti-vādins, does not hold any supreme position in the Vedas, and worship of God in any personal form, as leading to final emancipation, is not prescribed there. The Mahābhārata, refers to Sāttvata-vidhi, at the end of the 66th chapter of its Bhīsma-Parvan as Dr. Schrader points out in his Introduction to Pancaratra and Ahirbudhnya Samhitā (pp. 14-15), and so, some sort of Bhakti-form of worship must have been present at the time of the Mahābhārata. This would unmistakably point towards a Pre-Buddhistic origin of this line of Sadhana. The Bhagavad Gītā not only deals with the Bhakti-form of worship definitely and exhaustively, but attempts to justify its claims as an independent form of Sādhanā. This tendency of the Gītā is marked in many places. The very fact that the Gītā takes so much pains to establish the claims of Bhakti proves that even at the time of the Gītā, the Bhakti form of worship had not got a firm hold on people. It was still necessary to fight against the Karma-kāṇḍa of the Vedas, proving the transitoriness of the fruits of karma in general, on the one hand, and also to show that Jñāna or intellectual realisation was not the only way of attaining salvation, and that unswerving, whole-hearted and one-pointed devotion to God was an equally efficacious and also the easier course. Gītā recommends the Bhakti line of Sādhanā as the easiest way of attaining the goal (Ch. VIII, 14 and Ch. XII. 5). So, although the Bhakti cult became pro-

THE DETERMINANTS OF DEVOTION 271

minent rather late in history, still it has justified its existence and has proved to be of special merit by virtue of its suitability to men of all equipments.

We have already indicated that Bhakti is of two kinds Sādhyā Bhakti and Sādhana-Bhakti, or Bhakti as the realised goal and Bhakti in the form of the auxiliaries which lead to and help the realisation itself. We have unfortunately only one term, viz. Bhakti, to indicate both the process and the goal; and so, the terms Sādhyā (goal) and Sādhana (means) are prefixed to Bhakti to distinguish the two, the goal and the means. The sadhanas are generally regarded as nine in number 20 and sometimes the following five are selected as the most prominent, viz., hearing and reciting the sacred texts, repeating incessantly the name of the Lord, companionship of holy people, residing in the holy abodes of the Lord Srī Kṛṣṇa, and loving worship and service of the Lord.21 Compassion for all creatures, attachment towards the name of the Lord and service of the Vaisnavas,—these three also are sometimes separately pointed out as being of special importance. Any one of these alone is competent to generate bhakti, and there are various sorts of devotees practising either single or many items. Companionship with holy people is given the foremost importance in all Vaisnava Literature inasmuch as it is responsible, in most cases, for the distinct turning point in the life of the sadhaka. Holy persons always engage themselves in topics concerning God, and their discussions are always peculiarly convincing, because they describe their own innermost experiences which cannot but generate some sort of emotion in the minds of the listeners.22 The sacred texts are nothing but expressions and symbols of experiences realised by the religious consciousness in its deepest moments, and it is only natural that the same experience or intuition will be elicited by those texts in the

Sravanam kirtanam vişnoh smaranam pādasevanam, Arcanam vandanam dāsyam sakhyamātmanivedanam.
 Caitanya-caritāmṛta, pp. 294.
 Bhāgavata Purāṇa III, xxv, 24.

hearts of the persons constantly meditating on them. If the text is a genuine record of any spiritual intuition and forms the nearest and the most intimate symbolic expression of the same in words, it cannot but be of help in eliciting the same or similar intuition in others. As Whitehead beautifully puts it, "The expressive sign is more than interpretable. It is creative. It elicits the intuition which interprets it. But it cannot elicit what is not there."23 This explains why there is the wholesome advice of reading only the texts composed by the Rsis or the Seers of truth, which always embody deep spiritual experiences. Reciting the name of the Lord has also the very same effect. The name is the nearest expressive symbol of the experience of the Divine, and it is believed that constant repetition of the name together with meditation (bhāvanā) may result in yielding the very same experience. The OM has been referred to in the Upanisads as the nearest symbol of the Absolute,24 and the Vaisnavas speak of the identity of the name (nāma) and the Lord bearing the name (nāmin). The secret of the doctrine is perhaps this. The name is no arbitrary sign invented by the human intellect to designate a particular person, as we do now when we invest the child with a name, but it is the spontaneous expression in sounds of the deepest spiritual experience, and forms the vibrational symbol of the same. The vibrations embodied in the name are the very first materialised expressions of the purely spiritual and ideal experience. It is for this reason that there exists a very intimate relation between sound and feeling, and that, in most forms of Sādhanā, rhythmic sound (mantra or nāma) is prescribed in order to elicit the feeling and the idea, of which the mantra or the nama is the expression. The forms of the Divine Being worshipped in images are

²³ Religion in the Making, p. 118. Cf. also, Tasya vācakaḥ praṇavaḥ.

Pātañjala Sūtras I, 27.

Abhidhānam nediştham. Samkara's commentary on the Chāndogya Upanişad I, i, 1.

THE DETERMINANTS OF DEVOTION 273

still more materialised expressions of the same. The poet expresses his experiences and feelings through words and vibrations, the painter gives vent to the very same thing by means of colours and shapes, the clay-modeller and the sculptor take recourse even to the solid earth and stone for the same purpose. The $n\bar{a}ma$ and the $r\bar{u}pa$, the names and forms, of the Divine being are similarly more or less concretised expressions and symbols of the religious experience which could not have been communicated and made a universal possession in any better way or in any finer form. These are meaningless if they do not elicit the original intuitive experiences of which they were intended to be expressive symbols; but so far as they perform their function faithfully, they are of priceless value to the religious life and consciousness.

Residing in holy places and companionship with holy people also have the same end in view. Holy places abound with holy men, and there, the atmosphere is surcharged with things, symbols and ideas which are divine and holy. Holy associations keep one in contact with sacred thoughts and experiences, and throughout the episodes narrated in the Purāṇas, and especially in the Bhāgavata Purāṇa, this fact is repeatedly illustrated.

The Sādhaka wants to have an experience or realisation of God, and anything that is associated with God is eagerly and earnestly taken recourse to by the Sādhaka. Some symbols are very intimate and beautifully expressive, while others are rather remote and not so suggestive. There are some expressions which appeal to almost all, while others manifest themselves only to the chosen few. But anything that symbolises and expresses the spiritual experience and, as such, is helpful in eliciting the religious consciousness, is a useful auxiliary and should not be ignored by the seeker of spiritual experience.

CHAPTER XIV

THE TANTRA FORM OF SADHANA

The Tantras are mainly divided into two groups: \$\bar{A}gamas\$ and \$Nigamas\$. The first group includes those which were spoken by \$\script Sadā\tilde{siva}\$ to the \$Dev\overline{\overline{v}}\$, and the second represents those in which the \$Dev\overline{\overline{v}}\$ speaks to \$Sadā\tilde{siva}\$ or \$Mahe\tilde{svara}\$. The Tantras claim their origin from the Vedas and thus attempt to establish their antiquity and authority beyond any doubt. References to \$\int atcakrabheda\$ or penetrating the six \$cakras\$ (centres of the body) may be found in the Pra\u00e4na Upani\u00e4ad, and much of the black art, dealt with in some of the Tantras, may be found in the Atharva Veda. The sacred syllable \$OM\$ occupies a very important position both in the Vedas and the Tantras.

The Tantras reveal an element of eclecticism, and whatever may be said with regard to the antiquity of them all from the orthodox point of view, some of them undoubtedly manifest influences of the Epics and the Puranas, and are probably not much earlier than the Mahābhārata. Some of them are pre-Buddhistic, doubt, as some Buddhist works contain unmistakable references to Tantrism.1 The Tantric form of Sadhana probably came into special prominence when on the one hand, the elaborate details enjoined by the Vedic sacrifices, taking a long time to be performed, could not be accomplished by short-lived people of feeble attainments, and when on the other, the Upanisad method of acquisition of transcendent knowledge surpassed the intellects and equipments of most people.2 The Puranas were at this time preaching the Bhakti cult in order to place

¹ Tattvasanigraha, p. 905. See also Introduction to Sādhanamālā, page xvii by B. Bhattacharyya (Gaekwad's Oriental Series). ² Mahānirvāṇa Tantra IX, 13.

before people an easy method capable of being grasped and followed by all. But these could not reconcile themselves satisfactorily with the Vedas and the Upanisads, the accepted and time-honoured authorities, and seemed to promulgate something foreign to them. The Tantras offered themselves to the people at this stage, containing within them the essentials of the Vedic sacrifices and oblations,3 and the essence of the monotheistic philosophy of the Upanisads, of the Bhakti cult preached by the Purānas, of the Yoga method propounded by Patañjali, and of the mantra element of the Atharva-Veda. The philosophy of the Tantras, which is a reconciliation of the absolute monism of the Upanisads and the dualism or qualified monism preached by some of the Puranas, and the Tantric method of Sadhana, which combines in it Yoga and Bhakti, mantra and homa (oblation), jñāna and karma, prove beyond doubt that Tantrism can be best studied as the synthesis of all that was good in the various forms of Sādhanā in vogue and, as such, its claim to be the shortest route to the summum bonum, and its promise to its adherents of the easy and speedy attainment of the end,4 are perhaps justified.

Tāntrism is suited to men of all equipments. It contains within it, as we have already indicated, elements of all the important forms of Sādhanā. It promises to award to the Sādhaka not merely liberation (mukti) but also enjoyment (bhukti), not merely final beatitude (niśreyasa) but also progress (abhyudaya). While it preaches something very like the philosophy of the

³ Cf. Mathitvä jñānadandena vedāgamamahārnavam, Sārajñena mayā devi kuladharmah samuddhṛtah.

Kulārnava Tantra II, 16.

⁴ Darśanesu ca sarvesu cirābhyāsena mānavāḥ, Mokṣam labhante kaule tu sadya eva na samśayaḥ. Ibid. II, 21. Cirāya svalpaphaladam kānkṣante samayam janāḥ, Sukhena sarvaphaladam kulam ko'pi tyajatyaho. Ibid. II, 76.

Japan bhuktiśca muktiśca labhate nātra samśayah Ibid. III, 96

Upanisads and holds that the individual (jīva) can become and does actually become the Absolute (Siva), it does not, like the Vedanta, hold on that account that the world-process (prapañca) is unreal (anirvacanīya). Its philosophy is thus somewhat different from the Absolute Monism of Samkara, on the one hand, and from the qualified Monism of Rāmānuja or the doctrine of identityin-difference (bhedābhedavāda) of Nimbārka and Jīva Gosvāmin, on the other. It holds that the individual (jīva) becomes identical with the Absolute (Siva) when liberation is attained, and that there is no difference, in essence, between them. This distinguishes it from the philosophy of the Bhakti schools which agree in maintaining a difference of some sort or other even after liberation. Again, by maintaining that the Jīva-bhāva is real and not illusory, and that the many do actually come out of the One, it distinguishes itself from the Māyā-vāda of Samkara.6 The individual has in him the element of infinitude and absoluteness; otherwise, all would have been futile, and spiritual realisation would have been a myth; but this infinitude has to be realised and actually attained.7 The Kundalinī Sakti (Serpent Power) brings about the union of the individual and the Absolute, and makes the realisation of the absoluteness and infinitude of the individual possible. The absoluteness is not anything foreign to the individual to be acquired from outside, but is inherent and latent in him to be gradually unfolded and realised. It is through the effort of the Sādhaka and the grace of the Spiritual Guide (Guru) that the Serpent-Power which ordinarily lies dormant ate the foot of the spinal column becomes awakened and joins itself to the Absolute that resides

⁶ Advaitam kecidicchanti dvaitamicchanti cāpare, Mama tattvam na jānanti dvaitādvaitavivarjitam.

⁷ Yathā dhyānasya sāmarthyāt kīţo'pi bhramarāyate, Tathā samādhisāmarthyāt brahmabhūto bhavennaraḥ. Ibid. IX, 16.

277

THE TANTRA SĀDHANĀ

in the thousand-petalled lotus in the highest centre of the cerebrum.8 The 'Serpent Power' or 'Kundalinī Sakti' is the expression used by the Tantras to indicate the Spiritual Power or Energy of the individual human being (jīva). In the worldly individual, this Spiritual Power sleeps; it is awakened or becomes active through sādhanā or regulated effort to arouse and intensify the spiritual energy that is latent in every man. The individual becomes the Absolute, the Jīva becomes Siva,9 when the lower self of man realises its higher being and becomes identified with the Higher Self. This is nothing other than the Upanisad view that Brahman or the Highest is one's own Self (ātman). But whereas the Vedanta thinks that this realisation can be had through meditation (bhāvanā) alone, the Tantra recommends the joining of kriyā with bhāvanā, the supplementing of the intellectual process by physical and physiological exercises. According to the Vedanta, that the Jīva is Siva is an eternally accomplished fact; according to the Tantras, the absoluteness (Sivatva) is to be attained through some process.10

For the attainment of the end, the Tantra takes the help of the Vedic rituals, of the Bhakti method of worship and prayer, and of the Yoga method of regulation of breath, etc. The Tāntric Sādhanā is not detailless and speechless like the *aupaniṣada* form of Sādhanā; but, when compared with the Vedic sacrifices, it seems to be only an apology for any ritual worth the name. The Tāntric method is really a short cut and an abbreviation. It seeks to penetrate into the inner meaning of the rituals prescribed by the Vedas and only retains them in the

Ibid., 43.

⁸ Suptā guruprasādena yadā jāgarti kuņdalī, Tadā sarvāņi padmāni bhidyante granthayo'pi ca, Tasmāt sarvaprayatnena prabodhayitumīśvarīm, Brahmarandhramukhe suptām mudrābhyāsam samācaret. Sivasanhitā.

⁹ Jīvaḥ śivaḥ śivo jīvaḥ sa jīvaḥ kevalaḥ śivaḥ. Kulārṇava IX, 42.
10 Karmabaddhaḥ smṛto jīvaḥ karmamuktaḥ sadāśiyah.

278

smallest degree in order that they may serve as symbols helping to remind one of the secret mysteries embodied in them. The Vedic worship would be nothing better than child's play and foolish fetishism if no allowance is made for the deep symbolism that it conveys. Tantrism retains much of the symbolism of the Vedas and, in some cases, extends those symbols to newer spheres and associations. The ceremony of homa (pouring oblations to fire), for example, is retained in the Tantra and forms the most important finishing item in every ritual; but the Tantra lays more emphasis on the inner meaning of homa as implying complete self-surrender than on the outward process. The Tantra has no hesitation in prescribing the alternative of recitation of mantras in lieu of offering oblations, and prescribes the ceremony as obligatory only in order that the inner meaning may emerge out of the symbol.

The Tantras lay great emphasis on Upāsanā, and this seems to be derived from the Puranas. The worship of the deity, and the recitation of hymns and kavacas in honour of the deity form important elements in the Tantras as well as in the Puranas. But there is a marked difference in one important item between the two forms of Sādhanā. The Tāntrika worshipper identifies himself in meditation with the Deity he worships and places before himself the fully blossomed condition represented by the Deity as the ideal to be realised. The Pauranika worshipper, on the other hand, can never think of the identity between himself and his Deity, and always bears in mind the immense difference between the infinitude of God and the finiteness of man. Here we observe that the Tantra accepts the Absolute Monism of the Upanisads and regards the identity between the Jīva and Siva, the individual and the Absolute, as the supreme ideal, although this ideal is to be realised through upāsanā. Kāśmīr Saivism accepts in unambiguous terms the Upanisadic doctrine of the identity of the Absolute and the individual and holds that the Absolute Himself (Siva)

assumes the form of the individual¹¹ (jīva) and various other things of the universe, just as the white crystal assumes many colours.¹² The synthesis between the Upaniṣads and the Purāṇas, which the Tantra sought to bring about by accepting the philosophy of the former and the practical method of the latter, eminently suited the requirements of the people for whom it was intended. While recognising the difference between the individual and the Absolute, the worshipper and the worshipped, the difference which common people could in no way forget and which was emphasised by the Bhakti cult, the Tantras maintained that the attainment of the summum bonum consisted in overcoming that difference by unfolding the latent absoluteness of man.

In the Tantras, the position of special importance is assigned to mantras. The deity is identical with the mantra, and the latter is the infallible means of liberation. Mantra literally signifies something which saves through reflection (manana) on (trāvate) sacrifices occupy the foremost place in the Vedic method, and hymns in the Paurānic, so do mantras form the most important item in the Tantras. The mantra is not a mere word14 or symbol of expression, but is a concentrated thought of great power revealed to the Rsi or the adept Sādhaka in the hour of his profound illumination. The devatā or deity that is supposed to be the special object of the mantra, or rather as identical with the mantra, perhaps stands for the illumination embodied in the mantra. Anyone who can, with the help of recitation and meditation of the mantra, attain the required elevation of thought where the mantra became revealed, can also

Bhoktā ca tatra dehī śiva eva grhītapaśubhāvalı. Paramārthasāra, verse 5.

¹² Nānāvidhavarṇānām rūpam dhatte yathā'malah sphaṭikaḥ. *Ibid.* verse 6.

¹³ Mananam viśvavijñānam trāņam samsārabandhanāt Yatah karoti samsiddham mantra ityucyate tatah. Pingalā Tantra quoted in Sāradātilaka.

^{14} mantre cākṣarabhāvaṇām . . . kurvāṇo narakam vrajet.

280

experience the illumination or the devatā which the mantra stands for or signifies. At this stage the mantra becomes cetana (illuminative) and creative as well. The vibrations embodied in the mantras are, from the worldly (laukika) point of view, merely physical processes, and the mantras are really nothing but words to the uninitiated; but to the initiated and the adept, they are illuminative as well and appear to be identical with the deity (devata) which they represent.15 Illumination is latent in the mantra ordinarily, and so long as the meaning or the significance of the cetana embodied in it is not unfolded, the mantra remains a mere word; but as soon as the latent illumination is revealed, the mantra appears as conscious energy and is understood to be possessing wonderful capacities. The Tantra believes in the eternity of the mantra which it designates as Sabda Brahman, "The Sabda Brahman and the Para Brahman both are my eternal bodies." All the principal sects belonging to the Tantra method, viz. the Saktas, the Saivas and the Vaisnavas lav all their emphasis upon mantra and nāma and build their philosophy and practice upon the above declaration of the Tantra. According to the Vaisnavas, the nāma and the nāmin, the name of the Lord and the Lord Himself, are identical, just as according to the Saktas and the Saivas the mantra and the devatā are one. The eternal connection that exists between Sabda and Artha-the Logos and the Real, as the Mīmāmsakas put it, justifies the mantra and the practices connected with them that are prescribed by the Tantric schools. "Through repetition (japa) of the sacred syllables (mantra) alone, one attains salvation,"the Tantra declares thrice in order to show the infallibility of the method.

The Hindus built their whole Sādhanā upon Sabda or the Vedas. The Sabda pramāņa is the infallible means of right knowledge, according to the Hindus. The

Gurudevatāmanūnāmaikyam sambhāvayan dhiyā. Prapañcasārā Tantra, VI, 121.

eternal Vedas, not created by any person, became revealed of themselves to Brahma, the Creator. Brahma learnt everything about creation from the Vedas and then began to create the universe. The Hindu Rsis discovered the Great Energy (Virāt Sakti) which is the source of Creation, and Nāda, Prāṇa, Sabda, etc. are only synonyms for that Cosmic Energy.16 This Sabda or Nada as Cosmic Energy is the soul of this universe and, as the breath of living beings, constitutes their life. This Nāda, as vibration, is the source of the universe and, as illumination, is also conscious. The gross form of this Nada supports the things of the universe as their soul, and its subtle form, again, is represented by the Absolute goddess (Parameśvarī) as Cinmayī Kalā. The Hindus attempted to realise the subtle form through the gross one, and to reach illumination by generating the corresponding vibration. The recitation of the mantras, the breathing exercises, the repetition of the name of God,-all aim at awakening illumination through vibration.

The Tantras explain clearly that Cit and Sabda, illumination and vibration, represent two parallel aspects, the subtle and gross forms, of the same thing. Nāda or Sabda is the very first manifestation of Cit and is just adjacent to it. The external things and their shapes are materialised forms of vibrations, and in them the Cit becomes more latent and hidden. In Nada or vibration, the Cit is not so materialised but retains much of its fluidity, and it is because of this fact that it is easier to awaken the Cit element in and through vibration (Nada) than through external things and forms. Nāda is really intermediate between Cit and jada, being neither so solid as external things nor so fine and absolutely immaterial as Cit. The utility and efficacy of Nāda Sādhanā cannot be over-estimated. It is the invaluable discovery of the Tantras and their priceless gift to the world, that vibra-

¹⁶ Brahmāndain granthametena vyāptain sthāvarajañgamain, Nādah prānaśca jīvaśca ghoşaścetyādi kathyate. Prahañcasāra.

282

tion (Nāda) and illumination (jñāna) are two parallel manifestations of the same Cosmic Energy or Sakti and that, as such, the one can lead to and awaken the other without fail. The vibrations can be easily got hold of in the forms of breath (prāṇa) and sound (dhvani), and the Cit can be realised through them, which, by itself, eludes the grasp of even the most discriminative and intelligent amongst men.¹⁷

The Dhvani or Nāda (Sound) acquires immense strength when joined with the Suşumnā Nādī which is supposed to be the central nerve of the nervous system. The Suşumnā is really the point of harmony and is represented to exist intermediate between the Ida and the Pingala, on the left and the right respectively. It is the nervous or physical counterpart of synthetic and harmonious thought. As thought attains great strength when this synthetic point is reached, so also does sound gain immensely in strength when the point of synthesis, which is marked by a peculiar resonance, is reached. The rhythmic and harmonious sound is the nearest and the most immediate physical expression of Cit or consciousness and is thus expected to awaken illumination. Much stress has been laid upon this Susumnā in the Tantras. The mantras, which remain mere dead letters, so long as they are not uttered with the Susumnā joined unto them, acquire wonderful powers as soon as the Suşumnā joins with them. 18 The Tantras recognise six important centres (cakras) in the Nervous System, and the Suşumnā Nādī passes through all of them. In the ordinary normal state of the individual, the Susumnā is not 'awakened' or recognised, and the path through these centres to the thousand-petalled centre in the cerebrum (Sahasrāra) is also closed. Through proper exercise (kriyā) and meditation (bhāvanā), these centres begin to work and the working of the Suşumnā is clearly

18 See Tantrasāra.

¹⁷ Sūkṣmadhyānam maheśāni kadācinnahi jāyate.

Yāmala Tantra.

perceived. The Kundalini Sakti, which remains latent and dormant in the Mulādhāra, passes along the Susumnā to the Sahasrāra and becomes fully awakened there. What this Susumnā is, it is very difficult to explain in physiological terms. But there is not the least doubt that some physiological process within the centre of the Nervous System, and which the Tantras have discovered to be most intimately connected with consciousness, is implied by it. And there is also hardly any doubt that the Susumnā implies the harmonious working of all the parts of the nervous system, and represents the working of the system as a whole rather than any particular process. It seems to be a higher point of harmony than what is implied by the kumbhaka or the equalisation of respiratory processes in Pātañjala-yoga. Prāna and Nāda, breath and sound, both are concomitants of consciousness; but harmonious sound seems to stand more adjacent to the consciousness than harmonius breath.

The gross body is to be harmonised through regulated physical postures (asana); the internal vital processes are to be harmonised through regulated breath (prānāvāma); the higher cerebral centres are to be harmonised through regulated sounds (Nada with Susumna); and the mental processes are to be harmonised through meditation (bhāvanā); and thus, harmony in the physical, physiological and mental spheres has to be attained in order to prepare the proper pre-condition for spiritual realisation. In fact, thought, sound or vibration, and motion are the three principal factors in creation and they represent the three stages of the same energy in three different planes. That there are points of harmony in thought, harmony sound and harmony in motion is clearly perceptible, though their location in the nervous centres has not yet been scientifically traced. The Tantras found in hermony the secret of all realisation, and preached a method that sought to attain harmony in all planes and sides of existence. Harmony lies in the middle of two extremes, and the Susumnā also lies between the

extremes of $Id\bar{a}$ and $Pi\bar{n}gal\bar{a}$. In one word, $Susumn\bar{a}$ is harmony, and to discover this reconciliatory meeting-point (sandhi) or the point of synthesis or harmony (Susumnā) in everything, seems to be the central aim of the Tantric method of Sādhanā.

A difficulty presents itself in this connection because, the internal connection between words (Sabda) and their meanings or rather the objects represented by them (artha), as upheld by the Mīmāmsakas and supported by the Tantras, is not admitted by the modern science of Philology. The Naivāvikas and the Vaisesikas deny the uncreatedness (apauruseyatva) of the relation between words and objects, and maintain that God established the conventional relation19 in the beginning of creation. Philology goes further and denies even any God-made connection between them. The connection is only conventional, and the differences in various languages can hardly reconcile themselves to any doctrine of the eternity of fixed connection between the meaning and the particular sound. But it is clear that the whole basis of Tantric Sadhana as well as of all those forms of Sadhana which base themselves on Sabda or mantras becomes shaken if the view of philology be accepted and found true. If there is no necessary connection between the mantra and the artha (meaning), between the Sabda and the devatā (deity), between the vibation (Nāda) and the illumination, then the whole process of seeking to derive the latter from the former must be futile. There seems to be a contradiction between the philosophy of the Tantras and the Mīmāmsā philosophy on the one hand, and the Science of Philology on the other, and unless the contradiction can be reconciled, the Tantras seem to be based on very insecure grounds.

Although the Tantras would claim for their doctrine

Nyāyamañjarī, p. 246.

¹⁹ Tasmāt īśvaraviracitasambandhādhigan, opāyabhūtavṛddhavyavahāralabdhatadvyutpattisāpekṣaḥ śābdo'rthamavagamayatīti siddham.

the support of experimental test²⁰ and would accept the 'challenge of demonstrating how the devatā (deity) becomes realised through the mantras, yet so long as no sound theoretical basis for the practical demonstration is discovered, it becomes difficult to rely merely on the experiences of individuals. The Tantra offers an elaborate discussion as to the nature and forms of Sabda and does not rest content merely with pointing out the means of practical realisation. Here, as elsewhere, the general conclusion holds; and philosophy and practice, as we have observed before, go hand in hand. There is not the least doubt that Tantrism has engaged itself more with practical methods of realisation than with philosophical discussions, and that emphasis has been laid on the practical side rather than on the theoretical, yet it is also true that it has not been slow to justify its methods by a sound philosophy at its back.

The Tantra recognises four distinct forms and stages of Sabda, viz. Parā, Pasyantī, Madhyamā and Vaikharī Vāk. None of the first three stages is audible and it is Vaikharī or the manifested sound that alone is audible. Vaikharī is uttered through the mouth, Madhvamā remains in the heart, the Pasyantī in the navel, and the Para in the lower abdomen.21 The Para Sabda is entirely unmanifested and undifferentiated,—it is the ultimate source of the Vaikhari sound and the vākya. The Pasyanti and the Madhyamā are the intermediate stages between the absolutely undifferentiated Parā and the fully manifested Vaikhari. Modern Philology deals with Vaikharī vākya or manifested sound only, and thus fails to discover the eternity of necessary connection that exists between the primal sound and its corresponding idea or object. By Sabda Brahman or Nāda, the Tantra

Kulam pramānatām yāti pratyakṣaphaladam yataḥ, Pratyakṣañca pramānāya sarveṣām prāninām priyam, Upalabdhibalāttasya matāḥ sarve kutārkikāḥ. Kulārnava, II, 87-88.

²¹ Prapañcasara Tantra, II, 43.

does not mean Vaikharī or manifested sound, but the Para Sabda or Dhvani that is the dynamic source of the universe. Dhvani is different from uttered sound and represents the primal vibrations that cause the universe. The correspondence that exists between Para Sabda and Caitanya, between the Primal Sound and Consciousness, at the source, cannot be observed in the manifested stage of Vaikhari. The differences in various languages are inevitable, because all of them build themselves on Vaikhari or manifested sound which cannot express itself except through differences. The various words representing the same object may seem to be arbitrarily chosen, but the Dhvani or the vibrations constituting the essence of the object and the substratum of the manifested words is the same in all. If Philology could further penetrate into the constitution of the word and look beneath the surface of manifested sound, it could possibly discover that primal source, the Para Sabda which is not different in different languages, but is the same unchanging substratum of them all, and could declare with the Tantras that there was an absolute and universal correspondence between Sabda and Artha. Artha is the conceptual form raised in some part of the seat of the mind by sensuous reflection or memory. Immediately such a form is raised, a corresponding acoustic samskāra is raised and causes a corresponding stimulation in the centre of Sabda. This Sābdika stimulation is the earliest form of śabda corresponding to the artha. As thought-forms, both the śabda and the artha are indissolubly allied. And they are said to have one source, the kundalī śakti or spiral energy at the Mūlādhāra cakra, the basic plexus, where the central nervous system has its root. Synthetically, from this spiral energy which is supposed to be composed of 50 radical elements of vibration or varnas, corresponding on the vocal side to the fifty Sanskrit letters, all sabdas and corresponding arthas, whether in the subtle plane or in the gross plane, are formed. The Para state, at the Mūlādhāra, and the Pasyantī state, at the Svādhisthāna, are the kārana or potential states of creative quiescence and creative readiness of the fifty elementary letters (varnas) in the kundalī sakti. The Madhvamā state, in the Manipura and Anahata, is the suksma (subtle) state of creative activity whereof the subtle body of indrivas is the product. The Vaikharī state, in the Viśuddha, is the sthūla (gross) state consisting of the sthūla (gross) expression of name and form. This is jaivasrsti. mically, Para and Pasvanti represent Isvara Sakti, Madhyamā represents Hiranvagarbha Sakti, and Vaikharī represents Virāt Sakti. There is no contradiction between philology and the philosophy of the Tantras, as they are working on different planes. An insoluble difficulty and perhaps an unresolvable contradiction would have troubled us if the Tantras had exhausted all their philosophy on the Vaikhari sound or if Philology would have claimed to discover anything behind the uttered sound, and if still they preached different theories on the relation of Sabda and Artha.

The Tantra recognises three distinct stages Sādhanā and marks out five sub-divisions of the entire course of discipline. The three stages are Purification (śuddhi), Illumination (sthiti) and Unification (arpana), corresponding roughly to Karma, Bhakti and Jñāna. The five sub-divisions are ablution (snāna), gratification (tarpaṇa), meditation (sandhyā), worship (pūjā) and complete self-abnegation (homa). The first two snana and tarpana, are processes of purification. The individual has to undergo various disciplinary processes in order that he may purify himself and unfold his latent infinitude. process of Bhūta-śuddhi also implies this process of purification or purgation. The gross body, the subtle body and the causal body, all have their respective taints, and these have to be got rid of before there can be union of the individual and the Absolute. This purification the Tantra seeks to attain through both bhavana (meditation) and kriyā, through the harmonious working of both the mind and the body. The Sadhaka meditates on his

identity with the Parama Siva (the Absolute) and, through this meditation on the state of absolute purity, becomes able to make some amount of progress towards attaining purification. On the other hand, there are the bodily disciplines and the reciting of the mantras, helping to discard the impurities and strengthen meditation. The very first process is snāna or ablution which signifies the throwing off of impurities, and the next is tarpana through which the higher and better side; of the centres of energy are opened up. The trpti (satisfaction) comes as the result of snana, and signifies the higher pleasure or satisfaction that is felt as soon as impurities are got rid of. These two, snana and tarpana, prepare the Sādhaka for the next stage. Meditation and worship (sandhyā and pūjā) of the Divine, become possible only when a divinity has been earned through the prior purificatory processes. "Only the Divine can worship the Divine" is more than true. Real worship signifies that state of supreme attraction which can exist only between things of very similar nature. The worship of Siva, who represents absolute purity and goodness and is accordingly described as all-white, is only possible by a heart that has also freed itself from all impurities. This is the stage of Bhakti and is very much like the stage of Illumination described by the Western Mystics. Here we find the splendour of the Absolute illumining the purified individual and attracting him towards it. Through karma or purificatory action, the individual is now able to perceive the glory of the Holiest of the Holies, and so he yearns after reaching and realising the same. There is now the hankering of the little-knowing after the Omniscient, of the partially pure after the absolutely Pure, of the man of little energy after the All-Powerful. The deep attraction and the consequent worship and service follow from the Illumination of the finite by the Infinite, of the cmall by the All-pervading.

The next stage is the stage of complete self-surrender and absolute merging. This is the stage of unification, and is described in the Bhagavad-Gītā²² by the word 'viśate'—'enters or merges into me'. This is what is signified by homa, the culminating process in Tāntric Sādhanā. The Jīva-Sakti which, through purification, previously attained an element of divinity and became Deva-Sakti, now becomes identified with Siva-Sakti. There is at this stage, no worship, no distinction between the worshipper and the worshipped, between the teacher and the taugh, between the finite and the infinite, between the individual and the Absolute, but now there pervades an incomparable Bliss that is Eternal and Infinite.

The study of the Tantric method of Sadhana gives one the impression that the full correspondence between the mind and the body was observed by its formulators, and that the human body was regarded by them as the exact physical counterpart of the entire scheme of spiritual discipline.23 The absolute (Paramasiva) resides in the cerebrum (Sahasrāra). The spiritual guide (Guru), who is, in essence, identical with Parama Siva, also has his real habitation there. The Jīva-Sakti lies dormant in the lowest centre at the root of the spine (Mūlādhāra) and passes through the gradually higher and higher centres in the base of the penis, navel, heart, throat and forehead to the cerebrum. Great emphasis is laid on the cerebrospinal axis. The different nerve centres may symbolise the lower deities which are all subordinate to the controlling cerebral centre (Parama Siva). The Susumnā is the innermost nerve-current that joins the lowest and highest nerve-centres, the Jīva and the Siva. The bondage of the individual consists in his being determined by the lower nerve-centres; liberation, again, happens when the highest centre controls and subordinates all the other

XVIII, 55.
 Brahmapadme pṛthivyāntu vartante mānuṣādayaḥ,
 Evam cakre sarvadehe bhuvanāni caturdaśa.
 Pratideham parešāni brahmāndam nātrā samśayaḥ.
 Nirvāna Tantra.

lower centres. The conscious working at the higher centres, the definite turn from the control by the lower self to that by the Higher, is perhaps what is signified by the awakening of the Kundalini Sakti. There are twitchings (granthis) or knots of the nerves, we are told, which obstruct and hinder the working of the highest cerebral centre from permeating through the lower centres. These 'twitchings' or 'knots' perhaps indicate the defects in the arrangement of the nervous system of the ordinary individual. The Sādhaka has to get the whole arrangement of the nervous molecules reshuffled and reintegrated in such a way that they may no longer obstruct the free flow of the spiritual energy from the highest centre to the lowest.

The Nervous System, with the help of the vital and respiratory systems (Prāna and Nāda), forms the exact physiological counterpart of the stream of consciousness, and the Tantra shows us innumerable methods of getting hold of and controlling the latter by means of the former. Although the Tantras preach the identity of the individual and the Absolute much in the strain of the Upanisads, vet there is a world of difference so far as the methods of realisation are concerned. While the Vedanta recommends the method of transcendent wisdom, the method of sublime philosophy, the method that could be followed only by men of exceptionally high intellectual and moral attainments, the Tantra prescribes a method helpful even to men of lower equipments, a method which utilises physical and physiological processes for the attainment of spiritual realisation.

The Tantra is really an epitome of all the Scriptures of the Hindus, and contains within its compass almost all the special characteristics of the various forms of Sādhanā. If Tāntrism prescribes actions of the most rudimentary type and seems to be very much particular about their infinite details, it, again, prescribes meditation on the identity of the individual and the Absolute and thus reminds us of the high transcendent philosophy of the

Upanisads. It prescribes different methods and rules for the conduct of life for men of different equipments and capacities. It distinguishes three classes of Sādhakas in order of merit, viz. the Paśu, the Vīra and the Divya. The Paśu is a person who has not yet attained self-control but is attempting to have mastery over his passions and The Vīra is the Sādhaka who has attained complete self-control and does not forget himself even in the most trying and tempting circumstances. He is not only allowed, but is definitely instructed to include, such things as wine, meat, etc. as articles of offering to God. The Paśu is not allowed even to touch or to have a sight of those things.24 The method prescribed for the Vira or the Kaula is beset with danger. It is more risky than the holding of a snake or clasping round the neck of a tiger. The Divya Sādhaka need not undergo the trials that the Vira has to pass through and is allowed to take substitutes of all material things in his process of worship. He does not require the help of external objects for rousing his spiritual sentiments, and the meditative mood emerges spontaneously in him. Apart from this class division of the Sādhakas, the Tantras also mention different kinds of Acaras, to be followed and practised by the different classes of Sadhakas at different stages of their development. The vedācāra, which forms the first and the lowest stage, and which comprises the vedic rites that are to be practised strictly, is very different from the kaulācāra, which forms the highest stage, and which does away with all rules and injunctions of the Sastras. For the kaula, there is neither any vidhi nor any nisedha, neither merit nor demerit, neither virtue nor sin. Each class of sadhakas must follow its own line of development according to its capacities and attainments, and the neglect of this is very often the source of dangerous consequences.

²⁴ Anāghreyam anālokyamasprsyancāpyapeyakam, Madyam māmsam pasūnāntu karlikānām mahāphalam. Kulārņava, II, 124.

meat for one is poison to another", although a trite saying, is most true in the sphere of spiritual discipline. When we remember how the Tantra recognises three distinct types of Sādhakas according to their respective capacities and temperaments (adhikāra), and also how it combines within itself Karma, Bhakti and Jūāna, and follows the philosophy of the Upaniṣads, the Karma of the Vedas, and the Upāsanā of the Purānas, and also how it shows us the entire course of spiritual discipline beginning with the lowest physiological processes and ending with the sublime philosophical intuition, we ought to have no hesitation in declaring that the Tantras sum up all the important features and elements of Hindu Sādhanā.

CHAPTER XV

THE DIFFERENT STAGES OF SADHANA AND THE SYNTHESIS OF ITS DIFFERENT FORMS IN THE BHAGAVAD-GITA

The Gītā is the richest treasure amongst the spiritual possessions of the Hindus. It is a beautiful synthesis of all the divergent lines of thought and practice that have found a permanent footing in the history of the cultural development of the Hindus. The Gītā has been described as the essence of the Upanisads, but its real description ought to be much more comprehensive. It is the Scripture of the Hindus which has remarkably stood above all partisan controversies and one-sided extremes and, at the same time, has not fought shy of any difficult problem and controversial matter, but has shown a wonderfully transcendent spirit of synthesis and compromise. The problems that form the important topics of the Gītā reveal how difficult a situation had to be tackled and solved by its author. The old Vedic religion no longer satisfied the aspirations of people after the lofty ideal preached by the Upanisads. The high abstract ideal, the Nirguna Brahman of the Upanisads, also could no longer be very well grasped and realised or followed by the average run of people, who had fallen much below the level of attainment of the golden age of the Upanisads. The controversy as to the superiority of nirguna and nirākāra upāsanā (worship of the abstract Impersonal Absolute) over saguņa and sākāra upāsanā (worship of the Concrete Personal God) or otherwise, the controversy, in other words, as to the respective merits of the ideals of Iñāna-mārga and Bhakti-mārga respectively, seems to have been no less prominent at the time of the Bhagavad-Gitā than it is now. The Mīmāmsā view of the obligatoriness of Karma could not be wholly supported; the

Upanisad view of the abandonment of all Karma, on the other hand, could not be also recommended. The worship of many gods and goddesses inculcated in the Puranas had come into vogue, and that had to be reconciled with the monotheistic worship of the one Supreme God. It was no easy task to harmonise and reconcile Polytheism and Monotheism, Karma and Karma-less Jñāna, Abstract Monism and Concrete Theism, Yoga and Bhakti, Sāmkhya and Pūrva-Mīmāmsā, the Purānas and the Upanisads. And the synthesis and reconciliation that have been effected are deep and penetrating, and no mere cheap and superficial aggregation of inherently conflicting dogmas and theories. The solution of the different problems that has been offered by the Gītā is the presentation of a higher category, a synthesis from a broader angle of vision, which includes within itself all the partial views as its different aspects and thus removes their contradiction and conflict.

In the Gītā we can find Karma, Yoga, Jūāna and Bhakti, in fact, all the different forms of Sādhanā that are current; but we should not approach the Gītā in order merely to find in it an account of one or other of those various forms of discipline, as is done by the sectarian commentators of old, and even by such modern interpreters like the late Lokamānya Tilaka who, while professing to be entirely non-sectarian, finds in the Gītā the teaching of the cult of Karma chiefly. The Gītā is pre-eminently the scripture of synthesis, and to force on it sectarian views seems to be an entire mis-interpretation of its spirit. It is only when we want to learn how Karma, Yoga, Jñāna and Bhakti, all may converge and be utilised towards the attainment of spiritual consummation, that we approach the Gītā in the most reverential spirit as our sole saviour and guide. If we want, on the other hand, to be partisans of one school or another, there is no dearth of scriptures coming to our help,-the entire Mīmāmsā, Samhitās, Brāhmanas and Smrtis for Karma; the Upanisads, Brahmasūtras and the inexhaustible store of Vedantic literature for Jaana; the Puranas

SYNTHESIS OF THE BHAGABAD-GITA 295

and the Tantras, really innumerable, the Nārada and the Sāṇḍilya Sūtras, the innumerable works of the four schools of Vaiṣṇavas and the Bengal Gosvāmins for Bhakti; the Pātañjala-Sutras, with commentaries, and countless other literature for Yoga. After having attempted a treatment of these various forms of Sādhanā separately in the preceding chapters, we shall seek light, in these closing pages of our work, from the most illuminating and the most sacred scripture of the highest synthesis, the unique achievement of the Hindus in the sphere of Sādhanā or spiritual realisation, in that spirit of synthesis and harmony that mark the very essence of the "Divine Song."

The central teaching of the Gītā is to attain Yoga and be a Yogin (VI, 46 and VIII, 27). The Yogin is better than the jñānin, the karmin and the tapasvin-the wise, the active and the ascetic. The Yoga here spoken of is not the Yoga of Patañjali or Yoga in any technical sense, but it indicates the union with the Divine, or what the Gītā mentions as Brāhmic consciousness, that resting and living in the Divine, in the Absolute, which is the sum and substance of spiritual realisation. The Yukta, the Bhakta, the Sthita-prajña, the Guṇātīta, all imply a permanent resting in and union with the Divine, and these are the ideals which the Gītā wants us to realise. This Yoga leads to final emancipation (moksa) and nirvana and eternal bliss (santi), and to attain this yoga is the end of spiritual discipline. The Gītā itself sums up its teachings in its last utterance. "Become me-minded. devoted to me, to me do sacrifice and adoration; infallibly thou shalt come to me, for dear to me art thou. Abandoning all laws of conduct, seek refuge in Me alone. I will release thee from all sin; do not grieve." Here the Lord is not telling us anything different from what He has said throughout the eighteen chapters of the Gītā. and is not over-emphasising Bhakti, as many think, to the detriment of Jñāna and Karma, but is merely summing up, for the benefit of Arjuna through infinite kindness towards him, the elaborate discussions incorporated in the

Gītā. The "Coming to Me" or to God, constant living in the God-state or Bralmic consciousness, is the end to be achieved, and to that, the "Me-mindedness," the Godmindedness, devotion to God, are the means. In this śloka, Śrī Krsna clearly tells us that Jñāna (me-minded-Bhakti (devotion), and Karma (sacrifice and adoration) are all means to the same end and are not independent of one another, but mutually supplement each other in achieving the goal. Not only is this śloka told twice, once in the Ninth and again in the Eighteenth chapter, in order to show its importance, but its substance is again given in the next śloka (and in the eighth verse of Chapter XII), where Srī Kṛṣṇa exhorts Arjuna to take refuge in God alone. To be always in God-consciousness and to act from God-consciousness would represent all that the Gītā teaches us.

It is generally believed that the first Six chapters of the Bhagavad-Gītā deal with Karma, the second six chapters deal with Bhakti, and the last six deal with Jūāna. Madhusūdana Sarasvatī emphasised this division and remarked that as Karma and Jñāna were remote from each other, one had been placed first and the other last, and Bhakti, being intermediate between the two and helpful to both, had been placed in the middle. Although the division implies much ingenuity of thought, it is not to be taken strictly; the fourth and the fifth chapters, for example, tell us much about Jñāna; the Eighteenth chapter summarises all that is important in Karma, Bhakti and Jnana; and the main topics of all the three are introduced and discussed in brief in the second chapter. And, moreover, although emphasis is to be found in places on Karma, in other places on Bhakti and in others, again, on Jñāna, in the Gītā itself, the supreme end cannot but be, as we have indicated before, the reconciliation of all these three. The Gītā tells us clearly that the three ought to be regarded not as divergent paths leading to different goals but as disciplines suiting different stages of development and converging towards the same end.

SYNTHESIS OF THE BHAGABAD-GITA 297

In the eighteenth chapter, the crowning achievement of synthesis, we find the proper blaces assigned to Karma, Bhakti and Jfiana. By the performance of respective duties assigned to each man, people attain success and perfection, through the removal of sins and obstacles. Karma thus prepares the vehicle and brings fitness for the attainment of truth by making persons thoroughly detached, self-restrained and desireless.1 This is the first step in the ladder of spiritual realisation, where the Sādhaka enjoys the bliss of freedom and liberation (mukti). The freedom from the yoke of desires and impulses, the feeling of mastery over passions and prejudices, and the rising above all attachment and subordination, yield a sense of expansion which, being tasted for the first time and in contrast with the previous stage of contraction and bondage, seems to be the highest stage of liberation that one can aspire after. This stage, therefore, is also described as siddhi or perfection in the Gītā.2 But, this is far short of the ideal, the stage of consummation. After the siddhi or fitness attained through Karma, comes Sāmkhya-jñāna when one finds the self to be above all sorrows and desires, to be always blissful, transcending all attractions and repulsions, and the same in all. This is Brahmabhūtabhāva or the stage of being Brahman or the Infinite. All finitude and limitation are transcended, and the Sādhaka not only catches a glimpse of the Infinite, but becomes part and parcel, nay, the perfect counterpart of the Infinite. The Brahmabhūta stage is identical with what the Bhaktivādins call Parā Bhakti.3 This is what is represented by the Rādhātattva. Rādhā is the Mahābhāva, the infinite counterpart, in and through which alone the Infinite Lord can manifest Himself. The full display, the consummate sport of the Infinite, can only take place in an infinite partner. Only the Infinite can .be. the playmate of the Infinite. And thus Rādhā and

¹ XVIII, 45 and 49. 3 XVIII, 54.

² XVIII, 45.

298

PHILOSOPHY OF HINDU SADHANA

Kṛṣña, Sakti and Siva, both being infinite, coalesce into one another and together form the Absolute. In this stage of Parā Bhakti or Brahmabhūtabhāva alone, the state, in other words, of being the infinite counterpart and partner of the Absolute, can one truly appreciate the Absolute, can see It as It is in Itself; and, this acquaintance and appreciation obliterate all barriers between the Knower and the Known and perform the coalescence of both.⁴

In the state of Parā Bhakti or what is otherwise described as Brahmabhūtabhāva, there is the perception of equality of all things. There is infinite expansion of the Sādhaka, and the differences and inequalities of finite things lose themselves in the Infinite. But still there are, as it were, two infinites—the knower and the known, the sādhaka and the Iṣṭa, the bhakta and the Bhagavān. In the next stage, there is complete merging of the two and the two coalesce completely into One.

It is to be noted carefully that the Para Bhakti, (supreme devotion) spoken of above, is not anything different from Jñāna, but is only a stage of the same just below the highest. It represents sama-darsana (perception of equality) which is just below advaita-darsana (perception of oneness). Karma removes all obstacles and produces fitness for the attainment of Bhakti and Jñana. The Bhakti stage is the stage of attraction and deep attachment towards the Absolute. It is the indispensable preliminary to all jñāna or anubhava. Unless one is supremely attached to an object, so that nothing else even slightly attracts him and the entire undivided attention of the mind falls upon the same, the secret about the object is not revealed. Jñāna is realisation (anubhava) that is identical with complete merging of the subject and the object, towards which the attraction involved in Bhakti was approaching. Karma collects, Bhakti attracts, and-Jñāna realises. Karma removes barriers and prepares

⁴ XVIII, 55.

SYNTHESIS OF THE BHAGABAD-GITA 29

opportunities for connection, Bhakti effects the connection, and Jñāna brings about complete unification.

As regards the different lines of Sadhana, it seems that the Bhagavad-Gītā clearly recognises two alternative routes of Bhakti and Jñāna, and is at great pains to show that both are equally efficacious in leading to the goal.5 The line of Bhakti is easier than that of Inana, but both unmistakably lead to the realisation and attainment of God. In the tenth verse of the thirteenth chapter, while enumerating the means of attaining supreme realisation (jñāna), Śrī Bhagavān speaks of ceaseless devotion towards Him also as an important means, and by using the word 'ca'-(mayi cānanyayogena bhaktiravyabhicārinī), perhaps intends it to be taken as an alternative to the line of Sāmkhya discrimination which he had been discussing. In the fourteenth chapter, again, while enumerating the marks and characteristics of the gunātīta, Srī Kṛṣṇā uses almost the very same words with a 'ca'-(manca yo'vvabhicarena bhaktiyogena sevate),6 clearly indicating the Bhakti line of Sādhanā to be as helpful as the line of Sāmkhya Jñāna. The same alternative is also perhaps indicated in XVIII, 56, and again, in XII, 6, by using the words 'abi' and 'tu' respectively. And the reason why both lead to the same goal is also stated in the last verse of the fourteenth chapter, where Srī Kṛṣṇa says that "He is the support of Brahman, of eternal and everlasting supreme Bliss which is identical with Moksa." The Brahman of the Samkara Vedanta, which is not definitely referred to anywhere in the Gītā, is neither higher nor lower than its Purusottama. The Purusottama certainly transcends the category of Sāmkhya Akṣara Purusa which excludes Prakrti, but cannot be supposed to be transcending Vedantic Brahman which excludes nothing. The Purusottama is a beautiful synthesis of the Sāmkhya · Purusa, of the nirguno guni of the Upanisads, and of the Concrete Personal God of the Puranas, and stands really

⁵ XII, 4 and V, 5.

⁶ XIV, 26.

unique. Through this category of the Purusottama, the Gītā has been able to reconcile Bhakti and Jñāna. The Purusottama serves well as the Concrete Personal God of the Bhaktivadins, on the one hand; it is as transcendent as the Absolute Nirguna Brahman of the Upanisads, on the other. He is above all oppositions and transcends all contradictions, and like the Brahman of the Vedanta, is above all staticity and dynamicity, above inertness and activity, as much above the inert, immobile, static Sāmkhya Puruṣa as above the flowing, môbile Prakṛti. The Purusottama, on the one hand, accepts the offerings made by the devotee of leaves and flowers, of fruits and water,7 supplies the devotee with all that he wants, releases him from all bondage and sin and suffering;8 on the other hand, He is not at all concerned in the affairs of this universe, is neither friendly nor inimical to anybody,9 does create neither the actions nor the agency of people.10 All beings reside in the Purusottama and yet they reside not in Him.11 The Purusottama supports the three worlds, is the supreme Lord of all beings, directs all beings residing in their hearts,12 and yet does nothing, remaining like one indifferent, everything being done by Prakṛti.13 The Vedāntist can find in the Puruṣottama everything of his Brahman, the two catagories being equally transcendent and absolute, and yielding the highest synthesis, the 'nirdosam samam,' demanded by reason. But whereas the Vedantic Brahman is merely Impersonal and Abstract, the Purusottama is the Concrete representation of the same in order to satisfy the demands Bhakti. But this Concrete Personal God, Purușottama, is no mere small divinity or limited God worshipped ordinarily by common people, but He is the Supreme Lord, the One Absolute without a second, the Source, Sustainer and the Destroyer of all things. The Gītā really performs a wonderful task and offers us a .

⁷ IX, 26. ⁸ XVIII, 66 and XII, 7. ⁹ IX, 29. ¹⁰ V, 14. ¹¹ IX, 4 & 5. ¹² IX, 18. ¹³ XIII, 29 and III, 27.

synthesis of the Concrete and the Abstract, of the Personal and the Impersonal, the Sagun, and the Nirguna, of Bhakti and Jñāna,—a synthesis which is as profound as instructive, as illuminating as useful. Just as the Gītā is not the Scripture of the false jñānin, who cannot find a place in his mental horizon for the bhakta, nor of the narrow bhakta, who shudders at the name of vicāra and vairāgya, so also the Puruṣottama, or the Ideal that the Gītā offers us, is neither the Brahman of the narrow, pseudo-Vedāntist, falsely supposed to be aloof and different from everything of the universe, nor the limited Personal God, the Kṛṣṇa or Viṣṇu of the narrow-visioned false Bhakta.

The line of Karma is not a separate line in the Gītā. Bhakti and Karma both are included in Yoga. But this Yoga may be of two kinds. In the sixth chapter, mainly Pātañjala-Yoga is discussed. After that is finished, in the first verse of the seventh chapter, Srī Kṛṣṇa says, "Listen now to that mode of knowing me in my entirety through practising yoga under my support and with full attachment to me." Here Srī Kṛṣṇa is clearly introducing a new method, another new sub-division of Yoga, something different from what he had been discussing in the sixth chapter. This is Bhakti-Yoga, which Patañjali also refers to as an alternative means of attaining samādhi in his sūtra, Iśvarapranidhānād vā', 'or through meditation on God', but which he leaves without any further elabora-The using of the term 'samagram' (in my entirety) also indicates that while Pātanjala-Yoga can give us only partial attainment, Bhakti-Yoga can yield us perfection. No such distinction of Bhakti and Jñāna as to the nature of attainment is made anywhere.

Karma is prescribed for one who is trying to ascend the path of yoga; cessation from Karma is helpful to one who has already realised yoga. Men cannot realise God owing to their ignorance and sin arising from desires and aversions. When, however, their sins are destroyed through the performance of of virtuous deeds, then people worship

302 PHILOSOPHY OF HINDU SĀDHANĀ

God with firm determination and are saved.14 Actions done in the spirit of sacrifice, actions performed from Godconsciousness, that is to say, God-centred actions, or actions done being firmly fixed in yoga, alone may be regarded as really virtuous deeds that lead to emancipation, because all other actions are sources of further bondage. Sacrifices purify men, and the partakers of the remnants of the sacrificial offerings reach the eternal Brahman. 15 All karma leads to Iñana and the utility of karmas lies in their being the means to the attainment of Jnana, which is identical with moksa or emancipation. Karma, performed desirelessly and selflessly, leads to eternal peace, because desires are the only sources of bondage. This is the secret of karma (karmarahasya). The same karma which, being ego-centred, binds us, becomes the means of our emancipation, being performed God-centred. It is our ignorance, selfishness, and desires and impulses that bind us, and, it is illumination, knowledge, unselfishness and 'desirelessness that liberate us. It is the motive and the manner of the action that are important, not the action which is indifferent in itself. The Gītā accepts the Mīmāmsā view that karmas are the means of attaining dharma and thus also of moksa, and holds that the abandonment of karma is not necessary for the attainment of inana. But the karmas are to be performed without attachment and without desire for their fruits. The Gītā is as relentless in its rejection of works performed with desire (sakāma karma) as it is all-praise for desireless works (niskāma karma). The Mīmāmsā ideal of sakāma karma can never yield us moksa (true liberation) or the highest perfection attaining which no man ever returneth into worldly existence. Persons, following the injunctions of the Vedas and performing sacrifices as prescribed by them, attain heaven and enjoy the heavenly blessings as the result of those meritorious works, but on the expiry of the period of enjoyment allotted to the meritorious

14 VII, 27 and 28.

15 IV, 30.

deeds, again enter into wordly existence, and thus those who desire fruits of their actions cannot be free from births and deaths.16 Desires for small things hinder the emergence of true knowledge; for, the self, being occupied with those insignificant desires, finds no leisure for knowing itself.17 The man who is at the mercy of desires is led astray and can never attain bliss (santi), but that man alone who is firm and fixed, and in whom all desires enter as the waters enter the unruffled and constant ocean without effecting any change, attains happiness and bliss.18 "Karma is far inferior to Buddhi-Yoga; therefore, perform all works being fixed in Buddhi, because works done from desire make men narrow-visioned and poor."19 He who performs all works, being fixed in Buddhi or being completely desireless, relinquishes all good and evil, and thus frees himself from the bonds of karma.20

The Gītā beautifully reconciles the Mīmāmsā view of compulsory performance of works with the Upanişad view of the renunciation of works by placing itself at a transcendent standpoint from which karma and tyaga (renunciation) acquire new meanings altogether. Real tyaga (renunciation), according to the Gītā, is renunciation of desires; and the abandonment of works (karmatyaga), taught by the Upanisadas, ought to be interpreted as renunciation of desire for the fruits of the actions, and not as cessation from all work,21 This renunciation of desire and attachment is sāttvika tyāga, a renunciation which is identical with reconciliation, which is not so much a giving up of anything as different and foreign as a taking in of everything as friendly and allied, the absence of desire and attachment producing the harmony through the removal of all foreignness and making the reconciliation possible. This is the secret underlying tyāga, and here we find the true spirit of renunciation. Renunciation is prescribed for the individual for the realisation of his affinity with other individuals and things of the universe.

¹⁶ IX, 20 and 21. ¹⁷ VII, 20. ¹⁸ II, 70. ¹⁹ II, 49. ²⁰ II, 50, III, 9. ²¹ XVIII, 2 and 11. 20

304

Sāttvika tyāga thus implies the forsaking of impulses and desires which separateous from others and truly bind us, and does not involve abandonment of deeds which purify and expand our vision and thereby show our affinity, if not also identity, with others. Other forms of tyāga, viz. rājasa and tāmasa tyāga or the abandonment of actions through indiscrimination and idleness, or from the sense of pain attending actions, do not reconcile the agent with, but only alienate him from, the action. Tyaga or renunciation always expands and, when real, must help to widen up the vision of one who renounces, and does never imply any giving up or loss which may produce and contraction. Renunciation implies a narrowness rising above and a real transcendence over the things that are renounced and, in no case, does it signify any negation or opposition. This really transcendent character of tyaga is indicated in the Gītā after it has defined the different forms of tyaga. "The renouncer, saturated with sattva, fixed in intelligence, and free from all doubts, does neither refuse the unpleasant karma nor welcome the pleasant:22 Performance of action is not opposed to 'tyāga' or renunciation, but it is āsakti or attachment that opposes itself to tyāga which is identical with anāsakti (non-attachment).

From the standpoint of Sāmkhya Jñāna or higher knowledge, again, all karma is akarma, because the Self never does anything. The Prakṛti is the agent, the Puruṣa being indifferent to all her actions. Even while actions are being performed by the tattvajñānin, he knows that he is not doing anything.²³ A person who identifies his Self with his mind and body thinks that he performs actions, and becomes bound by those actions through his ignorance and indiscrimination; but he who knows his Self and realises its really transcendent character, perceives that his Self is touched by no action and that it really performs none. Thus the Gītā, while prescribing karma in

²² XVIII, 10. ²³ V, 8 and 9.

no ambiguous terms24 also retains the Upanisad view of akarma as its ideal. All works, done without desire and attachment, purify and lead to the attainment of the Supreme, and thus become akarma, being sources of liberation, and not of bondage as all karmas generally are. From the standpoint of the transcendent Purusa or the Self also, all karmas are at bottom always akarma. This is the synthesis of the Karmakānda and the Jñānakānda of the Vedas, of the Mīmānisā and the Vedanta, of karma and akarma, offeredo by the Gītā. The apparent contradiction between karma and akarma reconciles itself either if we rise up to Sāmkhya jñāna, to that transcendent wisdom when outward cessation from work (akarma) is deemed as work or karma (there being internal processes), and work (karma) becomes regarded as absence of work or akarma (not being performed by the Self); or, if works are performed without desire and attachment from a sense of duty alone. It is to be noted that this desirelessness comes not from the realisation of the transcendent self but through Karma-Yoga or Buddhi-Yoga, with a view to be free from virtue and vice and thus to attain liberation.

We have attempted to show how Karma, Bhakti and Jñāna may be regarded as three different stages in the course of discipline or Sādhanā which the individual Sādhaka passes through. We have seen, in other words, how every Sādhaka has the Karma stage, the Bhakti stage and the Jñāna stage in his course of Sādhanā. It is to be remembered that in this attempt we have used the terms Bhakti and Jñāna, not in their technical sense, but in their broad sense, meaning, by the former, a leaning or an attraction and, by the latter, realisation or anabhava in general. It will not be out of place now to attempt to find out the common elements that may be present in the different forms of Sādhanā when they are taken as independent methods of realisation.

24 III, 8, 19.

306 PHILOSOPHY OF HINDU SĀDHANĀ

The regulation and control of the instinct and impulses, of the movements of the body and the senseorgans, are regarded as the indispensable first step in all the forms of Sādhanā. The method of control is different in the different forms. The Cītā advocates the higher method, and teaches us that the sense-organs are to becontrolled with the help of the mind.25 It is by fully realising the terrible consequences and the utter harmfulness of the wayward, unregulated movement of the sense-organs that the control is to be effected gradually. Mere forceful suppression of them is of no permanent value. The best and the most effective method of being rid of them is to concentrate oneself wholly on God and to love God as the highest object of one's affection and devotion. The word "matharah" is used in many ślokas26 to indicate this attitude of the mind. It is by getting rid of the attachment belonging to their objects that the sense-organs can be controlled permanently; merely stopping their functions forcibly for some time or removing the objects from their range of operation cannot secure the desired control. There must be an inward vision or at least a glimpse of the Infinite which generates a spontaneous attraction towards the Absolute, before there can be complete ignoring or neglect of all finite objects towards which the sense-organs are drawn.

The next step is the control of the mind. Here also it is the Buddhi, that is, the principle that is higher than the mind, that must come to our help. The elements that are responsible for the impurities of the mind are rajas and tamas; the former is responsible for distraction (viksepa) or want of concentration and hence also, for the desires and impulses that toss the mind hither and thither; and, the latter is responsible for its dullness, inertia and ignorance. It is through the preponderance of the sattva element that rajas and tamas elements are, at first, subordinated (abhibbūta) and, then, altogether

²⁵ III, 7 and 41. 26 II, XII, 6. vi, 14.

suppressed (līna). The intensity and supremacy of the sattva element are identical vith the development and perfection of the Buddhi, and it is through this highest perfection of the Buddhi that the impurities of the mind can wholly be got rid of. When both the rajas and the tamas, both the distracting and the stupefying elements, completely disappear, one feels a very soothing and, at the same time, an exhilirating grace or transparency of the intellect (prasada). The mind now gets rid of its dullness and inertia and feels itself very fit; at the same time, its attention is not dispersed or scattered due to the distracting activity of the rajas element. It thus enjoys a harmonious equipoise, a healthy state of spontaneous bliss, and attains a transparency or clearness that is fit for revealing the highest truth. This feeling of prasada is a marked stage of realisation in all the forms of Sādhanā. Its constituents are an element of unbounded happiness and a sense of uncommon luminosity of the intellect. These two, happiness and illumination, sukha and prakāśa, are the characteristics of the sattva guna also. The elements, viz. rajas and tamas, that were responsible for misery and stupefaction, now being completely absent, the sattva element manifests itself entire and unresisted, in both of its aspects. The Gītā clearly tells us that "the person who is self-controlled and whose mind and senseorgans deal with objects, being completely free from the feelings of attraction and repulsion, attains prasada. As soon as prasada is attained, all misery disappears, and the Buddhi becomes firmly concentrated and fixed."29 In the Yoga sūtrās, Patañjali also tells us that this prasāda is gained when one becomes an adept in nirvicāra samādhi. The Bhaktiśāstras describe this stage as the śānta avasthā, or rather, as the śāntabhāva. The Gītā uses the words,28 śantarajasam and akalmaşam, to indicate the absence of the rajas and the tamas elements respectively. The Bhagavata Purana says,29 "when one becomes fixed

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27 II, 64 and 65. 28 VI, 27. 29 Sthitam sattve prasidati.

308 PHILOSOPHY OF HINDU SĀDHANĀ

in sattva, then one attains prasada." The preponderance of the sattva element begins to manifest itself from the stage of dhāranā (fixation) in the Pātanjala Yoga and gains its highest intensity in nirvicāra samādhi. In the Jūānamārga, this prasada element is to be noticed both in vicāra or manana and vairāgva. The vicāra shows the transparency of the intellect, and the vairagya shows the happiness that is felt within and which makes all pleasures coming from worldly objects appear altogether worthless. In every form of Sādhanā, the end is to intensify the sattva element and to gradually eliminate the rajas and the tamas elements. And, as such, this feeling of prasada, which is merely a manifestation of the intensity of the sattva element, and involves the corresponding elimination of the opposing rajas and tamas elements, is common to all the different forms of Hindu Sādhanā. This is the common resting place of the different paths, and here, the realisation of the different Sadhakas is found to be identical.

The process of purification, being thus completed, the Sādhaka now makes rapid progress. The next stage is the stage of Dhyāna. There is now a spontaneous inward turn that is constantly felt by the mind. This is what the Gītā describes as dhyānayogaparo nityam and adhyātmajñānanityatvam. At this stage all attachment for external objects disappears, and one longs for solitude and retirement. The citta now becomes pratyakpravana, that is to say, the mind now gravitates and has its natural tendency towards the Self. This corresponds to the vividisā sannyāsa stage of the Jñānamārga. The Sādhaka feels that all bodily actions act as impediments obstacles, Inasmuch as they interfere with the spontaneous meditation (dhyana) that is constantly going on in the mind. He renounces all prescribed and routine duties, because he finds that they no longer help the emergence of jñāna for which they are intended. Dhyāna or meditation is the immediate precursor to jñāna, and anything that obstructs dhyana should be renounced by one who desires jñāna. In the Yoga method, this stage

is plainly designated as the stage of dhyana, where the .mind has to make no effort for concentrating itself on the object, but where, due to the previous repeated efforts at concentration, the mind has acquired a spontaneity in that direction. In the Bhaktisastras, this is described as dhruvā smṛti which is nothing but spontaneous memory and meditation. What the Bhaktivadins describe as the dāsya, sakhya, vātsalya and madhura bhāvas are nothing but the manifestation of this dhyana stage at different intensities. There is not merely the state of blissful prasāda or śānti, resulting from the removal of the disturbing elements (anarthanivrtti); but, now a distinctly positive turn or an inward current is felt. This also is nothing but the working of the sattva element in its highest intensity and absolutely unalloyed purity. this stage, the Buddhi acquires the most intense state of concentration, and this is the highest development and expansion that the Buddhi can reach. The Samādhi state of Patañjali is, in essence, nothing but a prolongation or an extension of this stage. This corresponds to the nididhyāsana stage of Jūāna, and is also a very marked stage of realisation or anubhūti. The spontaneous withdrawal of the mind from outward things, the inward bent of the mind that necessarily stops all its outward activities, the positive discomfort that is felt in the company of men and things causing the least distraction, are experiences that are had by every Sādhaka at a particular stage, whatever may be his particular line of Sādhanā. The quietude that is felt at this stage is inconsistent with activity or movement of any sort. There is a relation of opposition or antagonism between this restful stage of the mind and the stage of its restless action; the former can appear only by overcoming or resisting the latter, but the two cannot work simultaneously.

The final stage is the stage of transcendence. The Sādhaka now crosses beyond the realm of the gunas altogether and fee's or enjoys the freedom that is absolute in the fullest sense of the term. All distinctions are due

310 PHILOSOPHY OF HINDU SADHANA

to and created by the gunas, and they hold good only in the world constituted of these gunas. At the transcendent. heights which the Sādhaka now climbs, the gunas have no scope at all and hence, the distinctions that are all created by them disappear totally. The distinction between the external and the internal, between work and cessation from work, between restless distraction and quiet meditation, ceases to appear as anything real. It is the characteristic of the gunas that no one of them can attain predominance without overcoming and resisting the others. Hence, at the previous stage, viz. the stage of Dhyana. the working of the rajas and the tamas elements had to be stopped entirely in order that the sattva element could work at its highest intensity. But, at this stage of transcendence, the absence of this relation of antagonism amongst the gunas forms the most prominent characteristic. This is described in the Gītā as the nistraigunya or the gunātīta stage. In answer to the question of Arjuna as to how to mark out the gunātita or the person who has transcended the gunas, the Lord says,30 "He who neither resents the presence of illumination, action and indiscrimination (these three being the work of sattva, rajas and tamas respectively), nor welcomes their absence, is known as the gunātīta." The gunas go on doing their work of themselves. He does not identify himself with any or all of these gunas, because he has realised the Self that is beyond them, and consequently, he remains altogether indifferent to and is not touched at all by the working , of the gunas. The transcendent Self is not in a relation of opposition with any of the gunas, and hence, the gunātīta, who has realised the Self and who always lives and moves in that transcendent sphere, does not come into conflict with the working of the gunas. The Self, on the other hand, that identifies itself with a particular guna at a particular time finds the working of the other gunas clashing with the former, for the time being. The

³⁰ XIV, 22.

gunātīta has not to stop his outward activities in order to have the inner vision. His tattvajñāna or intuition never leaves him, and nothing, -neither the consciousness of any outward object nor the performance of any elaborate process of action,-can form any impediment or opposition to it. This, the author of the Vārtika points out, is the distinction between the meditator (dhyātr) and the possessor of transcendent knowledge (tattvajñānin).31 If the presence of an alien object or a process interferes with and disturbs the knowledge, then it is to be understood as meditation and not as tattvajñāna. It is meditation which, as it implies the continuous flow of identical or at least similar ideas, comes into conflict with the presence of dissimilar or opposite ideas; because, here the distinction between 'similar' and 'dissimilar,' between sajātīya and vijātīya, still remains. But in tattvajñāna, there is no such distinction between sajatīya and vijātīya, because duality, which is the ground of all conflict, the source of all opposition, has disappeared completely.

In the Yoga Sūtras of Patañjali, we find that in the stage of Kaivalya, the gunas find their function fulfilled and they cease to have any further authority and influence. This is attained in the mature state of nirvikalpa samādhi. The means to overcome the authority of the gunas is to intensify the sattva element and to persist long in the Samādhi state that comes as the result of the preponderance and purification of the Sattva element. This is the sādhana that is everywhere adopted. The transcendence comes not by neglecting or ignoring the gunas but by purifying them. It is the preponderance of the Sattva element that overcomes rajas and tamas, and it is through this Sattva that one can transcend even the Sattva element. The Bhaktivadins speak of nirguna and kevala Bhakti meaning by it the stage of transcendence. At the highest stage of realisation, the Lord is seen not merely within,

Na buddhim mardayan dṛṣṭo ghaṭatattvasya veditā, Upamṛdnāti ced buddhim dhyātāsau na tu tattvavit.

PHILOSOPHY OF HINDU SADHANA

312

in meditation (dhyāna), but is also noticed everywhere in the external world. "The devotee does not become conscious of material objects when he looks at them, but finds God in every object to which his eyes are directed." God is no longer sought as something different from the universe, but is found everywhere in the universe. What, at the previous stage of his realisation, seemed to be like blasphemy to the bhakta (devotee), now appears to be not only true but to be the highest truth.

If, at the pre-Sādhanā stage, the mind gravitated towards worldly objects (visaya), the centre of gravitation changes, at the dhyana stage, and the mind feels a spontaneous, natural tendency of movement towards the Self, which tendency is described as pratyakpravanatā. In the stage of transcendence, however, there is absence of all such tendencies or leanings in any special direction. Absolute is the same everywhere; It is present equally and identically in this object as well as in that, here as well as there, to the right as to the left, to the north as to the south, to the east as to the west, upwards as well as downwards; or truly speaking, to the Omnipresent Absolute, these space and time divisions do not hold at When the Self is realised to be the Absolute, when all plurality is found to be unreal, when the Absolute Self is recognised to be the only reality, how can the distinctions presented by the manifold appearances of the universe have any real meaning or ultimate significance? Now, rest and motion, staticity and dynamicity, inaction and action, and such other pairs of opposites which derive their meanings only as correlatives, cease to have any sense and significance. The meaning, that is derived from and grounded in duality, disappears with the perception of the illusoriness of the duality itself. Movement and absence of movement can have any meaning when there are at least two things from one of which it is possible to move to the other. But if there is only one Single Being, there can be no movement; and, in the absence of movement, rest, which has all its meaning as

contrasted with and in opposition to movement, also ceases to have any meaning. In the transcendent stage, there is neither any upward movement nor any downward motion, neither any progress nor any downfall. These are conceptions that are wholly inapplicable to the Absolute. At this stage, the Sādhaka passes beyond the realm of all movement, beyond births and deaths, beyond all coming and going, beyond the influence of all gravitation and levitation, and reaches the land of the Absolute whence there is no further return. This final stage of realisation that yields the feeling of fulfilment and consummation to the Sādhaka, is common to all the forms of Sādhanā and, although there might be minor differences in the details of the realisation, there is hardly any doubt that the broad features of this stage, indicated above, are almost the same in them all.

The Gītā effects an impartial synthesis of the different forms of Sādhanā, and the truth underlying the seeming partiality towards Karma and Bhakti in some places is realised when we remember that after the intellectualism of the age of the Upanisads, it was necessary for the Gītā to advocate the cause of Bhakti and Karma. The Jñāna-mārga, being the accepted line of Sādhanā in the Upanisad age, needed no special advocacy and support by the Gītā. The Upanisads had proclaimed the futility of Karma in yielding moksa or the summum bonum, and it was declared that tattva-jñāna alone was competent for Karmas cannot but yield fruits, and the fruits the task. of all actions, good or bad, only cause further bondage and can in no way lead to emancipation. Thus an opposition between jñāna and karma, one yielding moksa or freedom, and the other producing bondage, became current in the age of the Gītā. The Gītā, being specially intended for reconciling all oppositions, took as its special mission the synthesis of Jūāna and Karma. It was for the Gītā to advocate the cause of desireless works-(niṣkāma karma), and to show that those works did not produce any fruits and, as such, could not be sources of

314 PHILOSOPHY OF HINDU SĀDHANĀ

bondage. The physical performance of the action, involving physiological movements, is not in any way opposed to iñana, the two being things of two altogether different levels. The Karma that results from ignorance, the Karma that follows from desire implying indiscrimination. is contradictory to Jñāna, because it is only ignorance that opposes itself to knowledge. Provided that tattvaiñāna is present, karmas may or may not be performed, without any gain or detriment. The inanin gains nothing through action and loses nothing through inaction.32 teaching of the Gītā is that karma cannot clash with iñāna: in the first place, because the latter absolutely transcends the former, and a relationship of opposition is possible only between things of the same level; in the second place. because desireless works, (niskāma karma), far from being sources of bondage, are infallible means of attaining liberation. All Karmas reach their fruition and culmination in knowledge (jñāna),33 and karmas, by removing all obstacles and sins, prepare the ground for the attainment of knowledge. That is false knowledge or pseudorealisation which opposes itself to action and demands cessation from karma. Genuine realisation or real tattvajñāna synthesises all oppositions and is not opposed to anything. Desire and attachment must be transcended before there can be true realisation, because these cannot co-exist with knowledge. The physical performance of the karma, bereft of desire and attachment, is not only not contradictory to knowledge, but is rather definitely preparatory to it.

In the Gītā, the emphasis on Bhakti is no less prominent than the advocacy of Karma, and this also was perhaps needed after an age which had placed too much emphasis on the Impersonal Absolute of the Upanisads. It was necessary to proclaim in no ambiguous terms that the worship of and devotion to the Concrete Personal God could unmistakably lead to the realisation of the Supreme and

³² III, 18. 33IV, 34.

the achievement of the highest and, and that there was no difference at bottom between the Nirguna Brahman of the Upanisads and the Purusottama or the Personal God. Bhakti is as sure a means as Iñana to the attainment of the Highest, and is also the easier way of approaching the goal. Two things strike us in our perusal of the Gītā:-(1) the repeated declaration that Bhakti can attain the Highest and that those who are attached to God are best united to the Godhead; and (2) that Karma should not be given up and may exist simultaneously with Jñāna. The way in which these two views are supported clearly indicates that the Gītā was defending and advocating specially the cause of Bhakti and Karma, both of which had been neglected in the Upanișad age. The Gītā was clearly fighting against the mistaken views that had sprung up, viz., (1) that the realisation of the Bhakti form of Sādhanā was inferior to that of the Jñana line; and (2) that Karma should be given up, being incompatible with Jñāna.

The Gītā points out the true interpretation of the famous Upanisad text, often quoted by the advocates of Intellectualism, "Immortality and emancipation are gained by knowing Him alone: there is no other means of liberation."34 The text is generally interpreted by the Intellectualists placing the emphasis on the term 'knowing'. which 'knowing' they oppose to 'feeling' and 'willing'-Bhakti and Karma. But this interpretation is hopelessly narrow and one-sided. The true interpretation perhaps ought to be by the emphasis on the expression 'Him alone', 'tameva'. The Gītā exclaims, "Seek refuge in Me alone, mamekam, resounding the Upanisad text 'tameva'. In another śloka, the Gītā uses the very same words tameva śaranam gaccha-'seek refuge in Him alone'. Herein lies the entire substance of the Gifa and the Upanisads, in fact, of all literature dealing with spiritual realisation (Mokṣaśāstra). The realisation of the Supreme Person,-

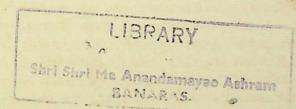
³⁴ Taveva viditvātimṛtyumeti nānyaḥ panthā vidyate'yanāya.

316 PHILOSOPHY OF HINDU SĀDHANĀ

the Source and the Sustainer, the Creator and the Destroyer, is all that is necessary. To look always to. the centre and not at the circumference, to the source and the primal cause and not at the derived effects, to the Infinite and not at the small things and concerns,—that is God-realisation and residing in God-consciousness. This is the widest expansion man can reach and, at this stage, he really transcends the physical and the mental, the intellectual and the moral, the social and the merely religious points of view. The infinitude and limitlessness, the expansion and freedom, mark the prominent characteristics of spiritual realisation. It does not matter whether we call it realisation of God or of the Absolute, of the Personal or of the Impersonal, but if we miss the infinitude and expansion, then everything is lost. The Gītā had anticipated the degeneration of the worship of the Personal God and had warned us against that contingency. The worship of the limited gods or smaller divinities, the Gītā tells us, produces fruits speedily; but, as it is not the worship of the Infinite God, who is the Lord of all the worlds, it is of temporary value. This is the danger of the worship of the Personal God,-it soon degenerates into the worship of a limited Power having a fixed shape and form. Although all divinities are forms of the One God and have their source in Him, still as they are limited manifestations and are worshipped as such without full knowledge of their Infinite substratum, emancipation from finitude cannot result from them. Thus, while the Gītā strongly advocates the worship of the Personal God and regards the Bhakti line of Sādhanā as the easiest method of attaining the highest end, it, at the same time, repeatedly declares that as soon as the Personal God ceases to be regarded as the Infinite and becomes worshipped as a limited divinity, all hope of attaining liberation (moksa) is lost.

The Gītā is as emphatic in condemning the abuses of the different forms of Sādhanā as it is eager to advocate their merits. If the real jñānin has been praised as God's

very Self35 and Jñāna has been described as the best purifier and destroyer of all sins, the false Jnanin has been equally condemned as the mistaken Sannyāsin, who gives up all works prescribed by the Vedas without attaining any genuine realisation,36 and has been supposed as much inferior to one who has attained yoga or union with the Divine. If the Gītā praises renunciation (sannyāsa), it is renunciation of desire and attachment, and not the abandonment of works. It is as emphatic in its condemnation of false sannyāsa (renunciation), as eloquent in its praise of real sannyāsa (renunciation of desire) that is identical with Jñāna. If the Gītā praises Karma, it is only desireless works that are advocated to the utter condemation of works done from desire and attachment. The Jñāna that is identical with the realisation of the Supreme is regarded as superior to everything else; but, mere intellectual argumentation is condemned as a thing of much inferior worth. If the Gītā supports the worship of the Personal God, who is Absolute and Infinite and the Lord of all the worlds, it condemns in unmistakable terms the worship of the smaller divinities.



³⁶ VI, 1. 35 VII, 18.

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APPENDIX

Ajātavāda

Gaudapāda, in his Māndukyakārikā, holds that the highest truth about creation is that the world has never been created at all. The world is an illusory appearance merely and has never come into real being. Just as the snake that is falsely perceived in place of the rope does not exist and has never come into being, so also the world that falsely appears as an existent real is merely an illusory superimposition on Brahman. There is, in the absolute sense, neither creation nor destruction of the The creation of the world is like the creation universe. of dream-images, illusions and hallucinations, which appear for the time being without possessing any reality; and its destruction only implies the awakening from the dream-state and the consequent disappearance of dreamimages or hallucinatory experiences.

Bhūtaśuddhi

This is the process of purifying the elements (bhūtas) of which the body is composed. Brahman alone is absolutely pure, being thoroughly divisionless and changeless. The different elements of the gross body are to be realised in meditation as being dissolved into the subtle body (sūksma śarīra) out of which it had evolved. The subtle body, again, is to be realised as dissolved in its source, viz. the casual body (kārana śarīra). The Mahai or rather the Praktti, which is the fundamental source of all bodies, has, again, to be supposed as dissolved in Brahman which is the support of Prakṛti or Māyā according to the Vedanta. This realisation of Brahman being the source cf the elements of the body purifies the taints attached to those elements. This mental process of realising the processes of involution and evolution, of meditating that all the elements have their ultimate being in Brahman

and have all proceeded from Brahman, and the corresponding physiological process of carrying the spiritual energy (kundalinī śakti) from the lowest centre of the nervous system to the highest and the reverse process of carrying it from the highest to the lowest, constitute Bhūtaśuddhi. The process is both bhāvanātmaka (involving meditation) and kriyātmaka (involving physiological process). The sinful body is, first, to be dried up and, then, to be burnt altogether. To realise the Source. which is absolutely pure, is the means that is adopted to remove the taints that appear to have become attached to the elements proceeding from the Source. After the sins have been thus completely burnt up, the sādhaka is to realise in meditation that a stream of nectar flowing from the highest centre of the cerebrum bathes his entire system. The sādhaka thus attains godlike purity (devabhāva) and becomes fit for worshipping the deity.

Mātṛkānyāsa

By means of Nyāsa the sādhaka is to identify the different centres of his body with the different parts of the body of the deity. After the purification of the sinful body and the formation of the spiritual body, the sādhaka attempts to infuse his body with the spirit of the deity. The mātṛkās are the fifty letters of the Sanskrit alphabet. The world proceeds from the Sound or the Logos comprising the mātṛkās. The nyāsa produces the feeling of identity between the sādhaka and the devatā (deity), and by means of mātṛkānyāsa, the sādhaka becomes devatāmaya (filled up with the spirit of the deity). The physiological process consists in uttering particular letters of the Sanskrit alphabet and touching simultaneously some specified parts of the body.

Prārabdha Karma

Karma is generally divided into three groups:—
(1) Sañcita, (2) Āgāmi, and (3) Prārabdha. The Sañcita

karma is the vast store of accumulated actions done in the past, the fruits of which have not yet been reaped. The Agāmi karma is the action that will be done by the individual in the future. The Prārabdha karma is the action that has begun to fructify, and the fruits whereof are being reaped in this life. It is a part of Sancita karma, inasmuch as this also is an action done in the past. But the difference between the two is ordinarily supposed to be that whereas the Sancita karma is not yet operative, the Prārabdha has already begun to operate. According to the Hindus, the fruits of all karmas have to be reaped, and the character and circumstances of the life of the individual are determined by the previous karmas. The Prārabdha is the most effective of all karmas, because its consequences cannot be avoided in any way. Through religious discipline (sādhanā), it is possible to abstain from future actions (āgāmi karma) and to avoid the consequences of all accumulated actions that have not yet begun to operate, but the Prārabdha that has already begun to fructify, must have to be reaped.

Samādli-Laya-pūrvaka and Bādha-pūrvaka

The samādhi or absorption that is gained through the processes of Pātañjala-Yoga is known as Laya-samādhi. The yogin realises that the effect is contained in the cause, and passes from the gross elements to the subtle ones, from the subtle elements to the ahamkāra or I-consciousness, from ahamkāra to the mahat, from the mahattattva to $M\bar{a}y\bar{a}$, and from $M\bar{a}y\bar{a}$ to the Universal consciousness or Cit. There is a conscious transition from the many to the One, and the many are resolved into the One, as the effect is resolved into the cause. The effect is not realised to be unreal, but is found to have its substratum in the cause. In $B\bar{a}dha$ -Samādhi or the absorption that is gained through Vedāntic $J\bar{n}\bar{a}na$ (transcendental knowledge), on the other hand, the One is realised to be the only real, and the many are found to be unreal appearances

that were previously superimposed on the One. The 'many' that were appearing as real become now contradicted (bādhita) and are realised as wholly illusory, being existent neither in the present nor in the past and the future.

Sannyāsa-Vividisā and Vidvat

Vividisā Sannyāsa

Sannyāsa is the fourth and the last āśrama which the Hindu takes up after passing through the stages of a brahmacārin (unmarried student), a grhastha (married householder) and a vānaprastha (retired householder living in the forest). The Sannyāsin is free from the obligation of performing the compulsory observances (nitya karma) and other duties prescribed by the scriptures. When a man takes up the life of a Sannyāsin, being desirous of acquiring tattvajñāna (knowledge of ultimate Reality), and gives up all rituals and observances prescribed by the scriptures, he is said to have the vividisā form of sannyāsa. the literal meaning of the term 'vividisa' being 'desire for knowledge'. When the sādhaka feels a spontaneous leaning towards meditation (dhyana) or even towards philosophical reflection (vicāra), he finds that the performance of the routine duties interferes with his reflection and meditation; he, therefore, takes up Vividişa Sannyāṣa in order to avoid the interference caused by the observance of the Sastric duties. According to Samkara, only the Brāhmaņas are entitled to take up this form of sannyāsa that is prior to the acquisition of knowledge.

Vidvat Sannyāsa

This is the form or stage of Sannyāsa where actions of all description cease to be compulsory, and which the Sādhaka attains after the acquisition of knowledge (tattva-jñāna). The karmas that are necessary for the acquisition of knowledge cease to be of any use after knowledge has been acquired. At the vividisā stage, the sādhaka

renounces the karmas with some purpose in view; at the vidvat stage, on the other hand, the sannyāsin becomes perfectly desireless and does not renounce actions in order to fulfil any desire or purpose. Actions are no longer prompted by any desire, and they either cease altogether or are performed automatically and spontaneously being not motived or desired at all. According to Samkara, any person who acquires tattvajñāna also attains this stage of Sannyāsa, and it is not confined, like the Vividiṣā Sannyāsa, to the Brāhmaṇas alone.

Şaţcakra

Satcakra means the six cenres of the body that are designated as Mūlādhāra, Svādhişthāna, Manipūra, Anāhata, Viśuddha and Ajñā. These are the dynamic centres where the spiritual energy becomes vitalised and finds special expression. All of these centres are placed in the Susumnā, or rather in the innermost nervous current of the Suşumnā which is known as the citrinī nādī, and they form the ascending steps whereby the spiritual energy passes from the foot of the spine to the cerebrum. When an easy pathway is formed along the Susumnā through these centres, and the spiritual energy encounters no resistance in its movement upwards and downwards, then there is Sațcakrabheda, which literally means the penetrating of the six cakras (mystical centres). The Mūlādhāra cakra is situated between the base of the sexual organ and the anus. It is regarded as the seat of the spiritual energy and hence is known as the ādhārapadma. These centres are metaphorically described as lotuses. The Mūlādhāra is supposed to be a four-petalled lotus. The Svādisthāna cakra is situated at the base of the sexual organ and is a six-petalled lotus. The Manipūra is situated in the region of the navel and contains ten petals. The Anāhata is placed in the region of the heart and is a twelve-petalled lotus. The Viśuddha cakra is at the lower end of the throat and has sixteen petals. The Ajñā cakra is situated in the space between the two eyebrows and is a two-petalled lotus. In the cerebrum, there is the Sahasrāra Padma, the thousand-petalled lotus, which is as white as the silvery Full Moon, as bright as lightening, and as mild and serene as moonlight. This is the highest centre and the goal, and here the spiritual energy manifests itself in its full glory and splendour.

Şatsampatti

Satsampatti means the six virtues, viz.: dama, titiksā, uparati, samādhāna and śraddhān Sama implies the control of the internal organ or the mind. The mind is controlled when it can concentrate itself always on the desired object. Dama is the control of the external sense-organs,-both the organs of knowledge as well as those of action. Titiksā means the power to endure the extremes of heat and cold, hunger and thirst, and such other painful sensations of the body. Samkara takes it to mean the endurance of all sorts of misery and pain without any attempt at relieving them and without entertaining any anxious thought or sorrow for their continuance. Uparati implies the withdrawal of the mind from all external objects. Samādhāna is the fixation of the mind on the Self (ātman) which is identical with the Absolute. Sraddhā implies the confidence in the teachings of the Scriptures and of the spiritual guide (Guru).

Svagatabheda

Bheda or distinction is of three kinds:—(1) Vijātīya,
(2) Sajātīyā and (3) Svagata. The Vijātīya bheda is the distinction that exists between things belonging to different classes as, for example, the distinction between a tree and a cow. The Sajātīya bheda is the distinction that exists between things belonging to the same class as, for example, the distinction between one man and another. The Svagāta bheda is the distinction between the whole and the part of one and the same thing as, for example,

the distinction between the tree and its branches, leaves, stem, etc.

Suşumņā, Idā and Pingalā

These three are the most prominent among the innumerable nādīs or nerves in the Nervous System. Of these, again, the Susumnā is the most important, being the point of harmony of the other two, and lying as it does in the middle. The Ida is on the left side, and the Pingalā is on the right. The Idā is of a grey colour, while the Pingala is red. The Susumna is described Brahmavartman or the pathway to Brahman. While the Idā and the Pingalā are outside the spine, the Susumnā is situated within the spinal column and extends from the foot of the spine to the brain. While the Ida represents the Moon and the Pingala the Sun, the Susumna represents the Moon, the Sun and Fire, and is composed of all the three gunas (trigunamayī). There is the vajrini nādī within the Susumnā, and the citrinī lies within the vairinī.

Upāsanā—Ahamgraha, Pratīka and Angāvabaddha Ahamgraha Upāsanā

This is a form of worship where the Absolute is taken to be identical with the worshipper's Self. Here the Self is supposed to be not merely a symbol or manifestation of the Absolute but is regarded as the very Absolute itself. Of course, the realisation of the identity of the Absolute and the Self cannot be had when the worshipper engages himself in the process of worship (upāsanā) because the realisation of such identity makes all processes of worship whatsoever (involving a dual relationship) impossible. It is to be understood that in the beginning, or at the starting-point of this form of worship there is merely the theoretical conception of this identity between the Self of the worshipper and the Absolute that is worshipped, and the realisation of this identity is had only when the

goal is reached. This Ahamgraha Upāsanā is prescribed in the Vedāntic system of Sādhanā, through such mantras as "Ātmetyeva upāsīta," "Aham brahmāsmi" "Tattvamasi" etc.

Pratīka Upāsanā.

This is the form of worship where a particular thing or object is taken as the representative symbol of God or the Absolute, and the Symbol (pratīka) is worshipped being regarded as God or the Absolute Himself. It is to be understood clearly that the pratika is merely the symbol or representative of God, and is not regarded as identical with God. God is sought to be realised through the pratīka and not as the pratīka. The Sādhaka is to suppose that the pratika is God (pratike brahmadṛṣṭi), and not that God is the pratīka (brahme pratīkadṛṣṭi), because the finding of God in the pratīka sublimates or divinises the pratīka, while the reverse process of finding the pratīka in God is of no use at all, inasmuch as Brahman or God is infinitely superior to the pratīka. 'Mano brahmetyupāsīta' "Worship the mind as Brahman", and "Worship the Sun as Brahman''-- "ādityam brahmetyupāsīta" are the mantras whereby this form of worship is prescribed. All the Bhakti Schools of Sādhanā advocate this form of worship.

Angāvabaddha Upāsanā

This form of $Up\bar{a}san\bar{a}$ belongs to the sphere of Karma Sādhanā. Here the worshipper is instructed to regard particular elements (anga) of $Karmop\bar{a}san\bar{a}$ as representing different gods. The particular element which is taken as the representative is not the symbol of the One God who is Absolute but is regarded as the symbol of a particular god or of a particular aspect of the Absolute Reality. "Adityam sāma ityupāsīta" "worship the Sun as representing Sāma" is an illustration of this anga upāsanā. Here the worship is necessarily pluralistic and many-sided.

APPENDIX

Yantra

The yantra is the mystical diagram, engraved on metals or drawn on the earth temporarily at the time of worship, that represents the deity (devatā) that is worshipped. The design of the yantra varies according as the object of worship (devatā) varies. The yantra is supposed to be the seat or the body of the devatā, while the mantra is identical with the Deity itself. The Deity is invoked into the yantra, and the worshipper prays to the Deity, who is, in essence, all-pervading, to reside in the yantra during the period of his worship.

327

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INDEX

Abhinava Gupta's Paramarthasara, 43n, 60n, 82n, 263n, 264n, 279n. Azhikarabhedavada, 50. Adhyasa, theories of, 203-8. Advaitavidy zārya, 226, 227.
Ajātavāda, 36.
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Alexander, Professor, 152—55; his
Space, Time and Deity, 153n,
154n, 155n; Basis of Realism, 154n. Amalānanda, 176, 214; his Kalpa-taru, 176, 214n. Anangavajra's Prajñopāyaviniscayasiddhi, 85n. Anandagiri, 51n Angavabaddha Upasana, 70. Aparoksānubhūti, 30, 10 145; nature of, 147—69. 30, 101, Appreciation, 155-60; and Imagination, 157. Aristotle, 3. Arthakriyākāritā, as criterion of truth, 17-19. Arundhatī Nyāya, 162. Atharva Veda, 274, 275. Ātmopāsanā, 137—8.

Badarāyana, 176; his Brahmā Sūtras, 71n, 76, 176, 237n, 294. Bādha-samādhi, 164. Baladeva Vidyābhūşana, 233. Pergson, 149, 150, 151, 152, Introduction to his Metahis physics, 149n; Creative Evolution, 161n Bhagavad-Gītā, 2, 3, Chapters III, IV, VI, VII, passim; 143, 144, 194n, 196n, 203n, 210n, 261n, 269n, 270n, 289n, Chap. XV. Bhāgavara Purāna, 64n, 74n, 91n, 99n, 230n, 253n, 258, 259, 260, 269n, 270, 271n, 307.
Bhartrhari's Vākyapadīya, 81n. Bhattacarya, K. C., 167; his Studies in Vedantism, 167. Bhāṭṭacintāmaṇi, 9511. Bhūmā, 129-30; 158-59? Bhūtaśuddhi, 65, 66, 287. Vibauti, utility of, 134-35.

Bradley, 22, 34, 149; his Appearance and Reality, 22n, 34n.
Brhadāranyaka Upanisad, 28n, 40n, 43n, 78n, 96, 97, 115, 137n, 147, 162n, 163n.
Brooks, 101, 105, 106, 107; his Gospel of Life, 101, 105n, 106n, 107.
Buddha, 84, 86, 111n.

Caird's Critical Philosophy of Kant, 26n. Caitanya, 65, 86, 87, 230, 235, 260, 267.

Caitanyacaritāmṛta of Kṛṣṇadāsa Kavirāja, 271n. Carlyle, 265n.

Chāndogya Upanişad, 47, 52, 96, 97, 158, 189n, 216, 217, 220, 221, 222n.

Citsukhācārya, 28, 29, 173, 174; his Citsukhī (Tattvapradīpikā), 28n, 29n, 30n, 31n, 141n, 170n, 173n, 175n.

Dandin's Kavyādarśa, 156n.

DasGupta, S. N., his A History
of Indian Philosophy, Vol. II,
141n.

Descartes, 20.

Devotion, nature of, Chap. XII;
determinants of, Chap. XII.

Dharmottara's Commentary on
Nyāyabindu, 142n, 156n.

Dṛṣṭi-Sṛṣṭi-vāda, 200.

Faculty Psychologists, 97.

Gaudapāda, 36, 85. Grace, doctrine of, 263—66; and the Law of Karma, 264. Gunaratna's Commentary on Ṣaddarsanasamuccaya, 7, 7n.

Haribhaktivilāsa, 253n.
Harmony, its meaning and significance, 46-47.
Hatha-yoga, 134.
Havell, 6.

Hegel, 6, 9, 10, 21, 22, 26, 27, 36, 139, 148, 152, 159, 161, 167, 238; his *Philosophy of Religion*, 6n; category of Identify-indifference, 9; and Sainkara, 9n, 10n, 11n; his Absolute and Sainkara's Brahman, 161-62, 1671, his Subject and Spingray's 167; his Subject and Spinoza's Substance, 162.

Hīnayāna Buddhism, 54n.

c Identity, logic of, 140-41. Indrabhūti's Jūānasiddhi, 85n. Intuition, Vedāntic, 147— Intuition, 147-69; Compared Patañjali's with Samādhi, 148, 150, 163-66; Bergson's Intuition, 150-52, 160; Spinoza's Intellectual Intuition, 150-51; Alexander's Enjoyment, 152-55; Royce's Appreciation, 155-60; Instinct, 151. Isopanisad, 174.

Jaimini, 117. James, William, James, his Will to Believe, 220.

Jayanta Bhatta, 18; his Nyāyamañjari, 16n, 17n, 18n, 19n, 19n, 41n, 206n, 284n.

Jīva Gosvāmin, 228, 231, 239, 240, 141, 242, 276; his Bhaktisandarbha, 13811, 228, Bhagavatsandarbha, 237; Paramātmasandarbha, 24111, 242n, Sarvasanivādinī, 240n, 241n, 242n.

Jivanmukti, the conception of; 46; 181-203.

āna, Chaps. IX and X; and vijījāna, 143, 145-46; paroksa and aparoksa, 145—160; views the Vedānta, Nyāya-Vaiśesika and Buddhism on the distinction, 146—47; and ajñāna, 190—93; and Karma, Chaps. VI, VII and X passim. Jñānalaksanāsannikarsa, 206.

nt, 14, 20, 22, 112, 163; his Critique of Practical Reason, 14, 20; Transcendental Dia-20n; lectic, Metaphysics Morals, 112.

Karma, meaning of, 89; function of 91-92; and Jñāna, Chap. VI passim; and the doctrine of Grace, 264.

B. 6

Karma-Yoga, 117, Chap Kasmir Saivism, 263. Kathopanisad, 23n, 42r 42n.// 4611, 49n, 143, 143n, 145n, 189n 209, 210n, 212, 213, 224, 229n. 1891, Keith's Karma-Mīmāmsā, 91n. Kenopanisad, 23n, 143n.

Kokilesvar Sāstrī's Advaitavāda, 114n.

Krsnānanda Tīrtha's Commentary on Siddhantaleśa, 38n. Ksemarāja's Commentary

Sivasūtravimaršinī, 82n. Kulārņava Tant.u, 39n, 40n, 41n, 42n, 49n, 50n, 52n, 275n, 276n,

277n, 285n, 291n. Kumārila, 16, 93, 94, 95, 96, 118;

his Slokavārtika, 16n, 17n, 18n, 20n, 92n, 93n, 94n, 95n, 118n, 199n

Kundalinī Sakti, 276.

Lange-James theory, 75. Laya-Samādhi, 164. Leibnitz, 20. Lokācārya's Tattvatraya, 264n.

Madhvācārya, 86, 230, 234, 242; his Commentary on the Brahma Sūtras, 234n.

Madhusūdana Sarasvatī, 75, 103, 141, 146, 185, 186, 188, 190, 195, 196, 266, 296; his Commentary on the Bhagavad Gitā, 75n; Advaitasiddhi, 29n, 141n, 1471, 185n, 186n, 196n, 268n; Siddhantabindu, 147n.

Mahābhārata, 76, 270. Mahānirvāņa Tantra, 55n, 274n. Mahāyāna Buddhism, 85.

Mandana's Brahmasiddhi, 141n. Manu, 53n.

Martineau, 99.

Mātṛkānyāsa, 66. McTaggart, 21, 139,° 238; McTaggart, Studies in Hegelian Dialectic, 15n, 21n; Studies in Hegelian

Cosmology, 139n.
Mukherjee, P. N., 43; his India: Her Cult and Education, 44n, 61n, 80n.

Mundaka Upanişad, 23n, 78n, 145, 145n, 201n, 212, 229n, 263n.

Nārada, 232, 251; hi 251n, 254n, 270, 295. Nārada Pañcarātra, 253. his Sūtras, Layanaprusādinī Tīkā on Cit-. s. khī, 31n, 176n.

Neo-Paurānism, 87. Neo-Realism, 35.

Nimbārkācārya, 86, 229, 233, 242, 276; his Commentary on the Brahma Sūtras, 230n, 234n, 242n.

Nirvāna Tantra, 289n.

Nirvikalea Jñāna, 140—142; views Mīmāmsā and the Buddhist systems compared, 141-42; views of Sānira and Rāmā-1410-43 nuja on, Samādhi, 131-32.

Nṛsimhottaratāpanīya Upanisad, 212n.

Nyāyāmṛta of Vyāsatīrtha, 185, 195, 266n. Nyāyabindu, 142n, 156n.

Nyāyaratnākara of Pārthasārathi Miśra, 93n, 94n, 95n. Nyāya Sūtras, 156n. Nyāyavārttika, 206n.

Ontological Argument 20-21: difference between the Western and the Indian Conception, 22-24.

Padmapādācārya, 29, 181; his *Pañcapādikā*, 29n, 181n, 182n. Padmā Tantra, 82.

Pañcarātra Sainhitā, 82.

Paratahprāmānya of Cognition, 15-20.

Patañjali, 65, 66, 67, 72, Chap. VIII passim; 138, 148, 150, 151, 163, 164, 165, 166, 175, 209, 234, 235, 243, 275, 307, 311; his Yoga Sūtras, 62n, Chap. VIII pasim, 150n, 164n, 166n, 209n, 213n, 272n, 295, 307, 311.

The Pandit, Vol. XII, 187n, 188n.

Philosophy, the aim of, 1; difference of conception in the West and in India, 2-7; and Religion Chap. I. Pingala Tantra, 279n.

Plato, 3; his Republic, 49n, 53n, 144n, 170n, 210n, 217n.
Plotinus, 54, 69.
Prebhākara, 96; his Prabfranapañcikā, 96n.

Prakāśānanda, 187, 189; his Vedantasiddhantamuktavalī, 101n, 187n, 188n.

Prakāśātman, 172, 183, 200, 215; his Pañcapādikāviyarana, 28n, 141n, 172, 181n, 182, 183, 191n, 200, 201n, 215, 218n, 219n. Prapañcasara Tantra, 280n, 281n,

Praśnopanisad, 212n, 274. Pratīkopāsanā, 70—71.

Proceedings of the Aristotelian Soceity, 153n.

Pūrva Mīmāmsā, Chap. passim, 117.

Radhakrishnan, S., 3, 11, 15, 168, 209; his *Indian Philosophy*, Vol. I, 3n, 11n, 15n, 169n.

Rāja-Yoga, 134.

Rāmānuja, 65, 86, 142, 229, 233, 234, 235, 236, 237, 238, 241, 252, 255, 276; his *Srī Bhāṣya*, 229n, 233n, 235n, 236n, 237n, 252n, 264n; his Śrutaprakāśikā, 233n.

Rāma Tīrtha Svāmī, his Lectures, Vol. I, 258n.

Relativity, law of, 148.

Rg. Veda, 123.

Royce, Josiah, 139, 155, 158, 160, 238, 254, 257; his The Conception of God, 139n, 257n; The Spirit of Modern Philosophy, 155n; Sources Religious Insight, 254n.

Russell, Bertrand, 11n, 156n, 159, 168; his Mysticism 158, 159, 168; his Mysticis and Logic, 11n, 158n, 168n,

Rūpa Gosvāmin, 255; his Bhaktirasāmrtasindhu, 255, 263n.

Sābara Bhāsya, 18n. Sabda, and Artha, 81. Sabda Brahman, 81.

Saddarśanasamuccaya of Haribhadra, 7.

Sādhanamālā, Introduction to, by B. Bhattacharya, 274n.

Sawādhi, 30; savikalpa and nirvikalpa, samprajñāta

asamprajñāta, 131—32. Saiikara, 8, 21, 27, 48n, 51n, 72, 84, 85, 86, 87, Chaps. VI and IX passim, 194, 198, 199, 221, 234, 235, 238, 260, 276; his Commentary Brahma on Sūtras, 8n, 35n, 58n, Chap

200; passim. 194n, 011 Bhagavad-Gītā, 198n; Brhadāranyaka Upanişad, 4n, 27n, 35n, 46n, 48n, 51n, 145n; on Chāndogya Upanişad, 2n, 22n, 91n, 272n; his Aparok-sānubhūti, 199n; and Hegel, 9n, 10n, 11n, 36, 37, 161—62, 167; and Kant, 163. Sāndilya, 251; his Sūtras, 251, 270, 295. Sarvadarsanasanigraha, 51n. Śāradātilaka, 279n. Sarvajñātmamuni, 176, 187, 189; his Samksepašārīraka, 177n. Śāstradīpikā of Pārthasārathi, 18n, 141n. Şatcakra, 83. Şatcakrabheda, 274. Satsampatti, 42. Schrader, 270; his Introduction to Pañcarātra and Ahirbudhnya Samhitā, 82n, 270. Siddhāntaleśa of Appaya Dīkṣita, 148n, 173n, 178, 201n, 212n, 213n, 214n, 225n, 227n. Siddhāntamuktāvali of Viśvanātha, 146n. Sivasamhita, 277n. Sivasūtravimaršinī, 82n. Socrates, 143. Spencer, Herbert, 3. Spinoza, 69, 143, 150, 151; his Ethics, 151n. Śrīdhara Svāmin, 145, mentary on the his com-Bhagavad Gītā, 145. Harşa, 265; his Khandana-khandakhādya, 266n. Subconscious mental life, 129; and Bhūmā Cit, 129-30. Sukranītisāra, 83n. Sureśvarācārya, 29, 172; his Naiskarmyasiddhi, 111n; Vārttika, 51n, 311n. Susumņā, 83, 382-83. Svagatabheda, 37. Svatahprāmānya, 15-20. Svayamprakāśa, 28-34, 37.

Tuckwell, 60; his Religion and Reality, 60n. e Udayana, 20 Uddālaka, 52, 113n. Underhill, Evelyn, 64; her The Essentials of Mysticism, 56n; Mysticism, 631, 2091. llin. Uttara Gītā, Vācaspati, 31, 32, 37, 92, 171, 172, 173, 193, 215; his Baāmatī, 8n, 12n, 14n, 15n, 32n, 33n, 34n, 91n, 170n, 172n, 179n, 189n, 194n, 204n, 215; his Tīkā on Vyāsa's Commentary on the Yoga Sūtras, 135n. Vallabhācārya, 86, 229, 234; his Anubhāsya, 234n. Vedānta, 4, 5, 25, 29, 34, 35, 66, 68, 69, 72, 111, 113, 114, 115, 116, Chaps. LX and X. Vedānta Deśikācārya's Sarvārthasiddhi, 237n. Vedānta Paribhāsā of Dharmarāja, 177. Vidvatsannyāsa, 105. Vidyāranya, 198, 211; his *Pañca*daśī, 147n, 186n, 198n, 211n; Vivaranaprameyasani graha, 182n; Jīvanmuktiviveka, 113n. Vijnānabhairava, 82n. Vișnu Purăna, 238n. Viśvanātha Cakravartin, 256; his Mādhuryakādambinī, 641 230n, 257n, 260n, 262n; Bhaktı ısā-mrtasindhubindu, 230n, 2.6n, 267n, 268n; Rāgavartmacandrikā, 269n. Vividiṣā Sannyāsa, 91, 104, 105. Vyāsa, 76, 151, 164, 183; his Commentary on Yoga Sutras, 2n, 62, 151n. (See Bādarāyaṇa). Watson's Selections from Kant, 14n, 20n, 112. Whitehead, Professor, 12, 272; his

Religion in the Making,

Trivedī, Ramendrasundra, 12 124; his Karma-kathā, 1294.

Truth, nature, criterion and

theories of, 14-34

Tativasamgraha, 111n, 142n, 156n, 274n.

Tantrasāra, 282n.

Tilaka, Bālagangādhar, 105, 106, 107, 109, 110, 111, 294; his Gītā, 105n, 106n, 107n, 108n.

272n.

INDEX

333

Yogavāšistha, 73n, 105n, 108n, 114, 115.
Yog. ystem of Patañjali, Ch. Vill; Yoga and Jñāna, 136, mārthasāra, 263n.

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